

res. 5579.11 (1836)



—VOL. I. No. 1.—

THE
AMERICAN
ANTI-SLAVERY
ALMANAC,
FOR
1836,

Being Bissextile or Leap-Year, and the 60th of American Independence. Calculated for Boston, New York and Pittsburgh, and adapted to most parts of the United States.



An emancipated family.

"We are verily guilty concerning our brother."

BOSTON:
PUBLISHED BY WEBSTER & SOUTHARD,
No. 9, Cornhill.

ECLIPSES IN THE YEAR 1836.

I. There will be an eclipse of the Moon, on Sabbath, May 1st, in the morning, visible.

	Bost.	N. Y.	Phil.
	H. M.	H. M.	H. M.
Beginning,	2 18	2 6	2 2
Ecliptical opposition,	3 13	3 1	2 57
Middle,	3 22	3 10	3 6
End,	4 26	4 14	4 10

Quantity, four and a half digits on the Moon's southern limb.

II. There will be an eclipse of the Sun on Sabbath, May 15th, in the morning, visible. The eclipse will be on the Sun's southern limb, as seen from North America.

	Bost.	N. Y.	Phil.
	H. M.	H. M.	H. M.
Beginning,	7 24	7 8	7 2
Greatest obscuration,	8 31	8 14	8 7
End,	9 59	9 38	9 32
Duration,	2 35	2 30	2 30
Digits eclipsed,	8 $\frac{1}{2}$	8	8

III. Moon eclipsed, October 24th, in the morning, invisible.

IV. Sun eclipsed, November 8th, in the evening, invisible.

CHRONOLOGICAL CYCLES.

Dominical Letters, C B	Epact,	12	Roman Indiction	9
Golden Number, 13	Solar Cycle,	25	Julian Period,	6549

Explanation of the Calendar pages. — The 1st and 2d columns show the days of the month and week. The six succeeding columns show the time of the sun's rising and setting in the places named at the top. The large figures show the hour, and the smaller ones the minutes. The next three columns show the time of the moon's rising and setting at the places mentioned. The 12th column shows the difference between mean or true time, as it would be exhibited by a perfect clock, and apparent time, as it is indicated by the sun. The 13th column shows the time of high water in Boston. To find it at other places, add to the time given in the Calendar pages, or subtract from it, according to the following

TABLE.

	H.	M.		H.	M.
Albany - -	add	4 12	Philadelphia - -	add	2 57
Charleston, S. C. -	sub.	4 10	Portland - -	sub.	0 45
Nantucket - -	add	0 30	Portsmouth, N. H.	sub.	0 15
New Bedford - -	sub.	3 53	Providence - -	sub.	3 05
New London - -	sub.	2 36	Savannah - -	sub.	3 15
New York - -	sub.	2 21	St. Johns, N. B. -	add	0 30
Newburyport - -	sub.	0 15	Vineyard Sound	sub.	0 30

The calculations in this Almanac are all in mean time, except the column of High Water, which is given in apparent time for the accommodation of sailors, who, when at sea, usually regulate their time-piece by the sun.

Entered according to act of Congress, in the year 1835, by Webster & Southard, in the Clerk's Office of the District Court of Massachusetts.

7th Nov. 1836

TO THE PUBLIC.

As a reason for issuing a new Almanac for 1836, I would merely call your attention to the fact that SLAVERY exists in the United States. While it continues, I shall deem it an imperative *duty* to lift up my voice in behalf of the master and the slave. My love for the master impels me to expostulate with him, and to warn him of the perils which surround the path in which he is walking. When I hear the slave groaning beneath the lash, humanity will not *permit* me to turn a deaf ear to his cry. But many are ready to ask, What right have we at the north to meddle with slavery? I will not stop to show that we have a *right* to plead the cause of those who are appointed to destruction;—I will merely allude to a few considerations which prove that we are under solemn obligations so to do.

1. Slavery is exerting a corrupting influence upon us; it is our duty to counteract this influence.

2. We have in various ways contributed to uphold and extend slavery at the south. [See Calendar page for March.] It is our duty to endeavor to atone for our fault in this respect.

3. We are acting as partners to slave-holders, by restoring their fugitive slaves.

4. We have promised to assist the master in sustaining his authority, by furnishing military force, when needed, to put down insurrection.

5. We are setting the slave-holders an example of oppression, by continuing slavery in the District of Columbia, and the territories.

6. We are rewarding slave-holders for their usurpation and injustice, by allowing them to send 25 Representatives to Congress, to represent their slave property.

In preparing this work, I have acted independently of any man or body of men, and no one but myself is committed, by anything here published. It has been my chief object to condense as many valuable ideas within the prescribed limits as a proper regard to perspicuity would allow. It is rather a collection of texts than a series of essays. I am aware that some readers wish to be entirely relieved of the labor of thinking for themselves. This work is not prepared for such. It is designed to suggest matter for thought and reflection. In many cases, a thought expressed in a single sentence might furnish matter for several pages of useful comments. I ask the reader to scrutinize closely, and reflect candidly upon the various topics here presented, and if any farther information is desired, the list of books at the end will direct you where to find it.

In giving facts, anecdotes, &c., illustrative of slavery, I have carefully avoided those accounts of unusual cruelty and atrocity which have come to my knowledge; but have chosen those which show the common and ordinary operations of the system.

The extracts from the debate in the Virginia Legislature speak volumes. They are worthy of an attentive perusal by every northern opponent of abolition.

I have made free use of the many valuable works on slavery within my reach, and it has been almost impossible to give credit for every sentence and part of sentence so used. I here acknowledge my obligations to all those from whose writings I have derived assistance.

Most of the matter has been prepared, while I have been laboring under bodily indisposition, and while many other objects have required my constant attention. The readers of the Almanac will receive this as an apology for its imperfections.

NATH'L SOUTHARD.

- 1, 1831. First number of the *Liberator* published in Boston.
- 14, 1835. American Union for the relief and improvement of the colored race, organized in Boston.
- 25, 1835. William Turpin died in New York, aged 80. He was a native of Rhode Island, but removed to Charleston, S. C. He early became convinced of the sinfulness of slavery. Many slaves were emancipated by his exertions, and provided with comfortable means of support. He was instrumental in releasing from prison 29 *free* colored persons, who would have been sold by the laws of South Carolina, but for his exertions. He was a member of the Society of Friends, and very wealthy. At his death he made liberal bequests to those who had formerly been his slaves; and gave \$20,000 to be applied to the benefit of free people of color.
- 30, 1832. The New England Anti-Slavery Society formed at Boston. This was the first Society of the kind which was formed in the United States. It is now called the Massachusetts A. S. Society.

"I WISH YOU A HAPPY NEW YEAR."

This kind expression will come from many a happy heart, and be accompanied by many a token of love at the beginning of 1836. Parents and children, brothers and sisters, neighbors and schoolmates, relatives and friends, will thus express their mutual regard. But who wishes a happy new year to the slave, whose years are spent in toil and hardship for which he has no reward, and who is constantly liable to injury for which he has no redress? Reader, do you wish a happy new year to him? have you prepared for him a new year's present? Can you not find some means to show your sympathy, by doing something in his behalf? Pity the slave, whose new year is a new link added to his chain of wretchedness.

Do you wish a happy new year to the master? Can you make the year happy to him who is constantly alarmed lest sudden destruction should overtake him? "The number of years is hidden to the oppressor. A dreadful sound, (or as in the margin, a *sound of fears*,) is in his ears. In prosperity the destroyer shall come upon him." Job 15: 20, 21. A clergyman once stated in Boston that he had correspondents in Alabama, who informed him that they were in a state of constant alarm: that they did not dare to go to bed at night, without one of their number kept awake to keep watch, lest there should be an insurrection of the slaves. Many slave-holders are in the constant habit of sleeping with pistols at their bedside; and in some cases, it is said, they take the young children of their slaves to sleep in their own rooms, that the slaves may be prevented from attacking them for fear of hurting their own children. Does not this show that they have a *sound of fears* in their ears? Neither the slaves nor masters, (speaking generally,) can have a happy new year while slavery continues.

[From a southern paper. A specimen of thousands.]

BY S. PHILBRICK & CO.—At private sale.

A prime likely negro wench, a good Cook, Washer and Ironer, and her son, a likely mulatto boy about 14 years of age. — June 22, 1835.

BY J. B. HERBERT & CO — At private sale.

A Negro Man 24 years of age, a good hostler. Also, a Girl 22 years old, a cook and washer. Also, a Boy 16 years old.

1836.]

JANUARY — FIRST MONTH.

[31 days.]

THE NEGRO'S REPLY.

"Dat man is either fool or knave, And his heart is sealed to me,
Who says de poor afflicted slave Is happier dan de free;
But if he be not fool or knave, And if he tell de truth of me,
Den let him come and be de slave, And I will be de free."

MOON'S PHASES.	Boston.			New York.		Pittsburgh.		
	D.	H.	M.	H.	M.	H.	M.	
Full Moon,	3	8	21 eve.	8	9 eve.	8	0 eve.	
Third Quarter,	11	11	44 morn.	11	32 morn.	11	23 morn.	
New Moon,	18	3	44 morn.	3	32 morn.	3	23 morn.	
First Quarter	25	10	3 morn.	9	51 morn.	9	42 morn.	

D M	D W	Boston.		New York		Pittsburg.		Bost.	N. Y.	Pitts.	Bost.	
		Sun Rise	Sun Sets	Sun Rise	Sun Sets	Sun Rise	Sun Sets	Moon sets.	Moon sets.	Moon sets.	S. slo. m s	High Watr
1	Frid	7 32	4 35	7 27	4 41	7 25	4 42	5 31	5 26	5 19	3 35	9 56
2	Sat	32	36	27	42	25	43	6 31	6 25	5 18	4 3	10 34
3	SUN	32	37	27	43	25	44	rises	rises	rises	4 31	11 10
4	Mon	32	38	27	43	25	45	5 09	5 15	5 23	4 59	11 49
5	Tues	32	39	27	44	25	46	6 11	6 17	6 24	5 26	morn
6	Wed	32	40	27	45	25	47	7 17	7 21	7 27	5 53	0 18
7	Thu	32	41	27	46	25	48	8 24	8 28	8 32	6 19	1 4
8	Frid	32	42	27	47	25	49	9 32	9 34	9 37	6 45	1 41
9	Sat	32	43	27	48	24	50	10 40	10 41	10 42	7 11	2 20
10	SUN	32	44	26	49	24	51	11 50	11 49	11 48	7 36	3 00
11	Mon	7 31	45	7 26	5 50	7 24	4 52	morn	morn	morn	8 0	3 49
12	Tues	31	46	26	51	24	53	1 2	1 0	0 57	8 24	4 48
13	Wed	31	47	26	52	24	54	2 17	2 13	2 9	8 47	6 3
14	Thu	30	49	25	54	23	56	3 34	3 29	3 24	9 10	7 25
15	Frid	30	50	25	55	23	57	4 53	4 47	4 40	9 32	8 39
16	Sat	29	51	24	56	23	58	6 8	6 1	5 53	9 53	9 42
17	SUN	29	52	24	57	22	59	sets	sets	sets	10 13	10 37
18	Mon	28	53	23	58	22	5	0 5 13	5 19	5 26	10 33	11 22
19	Tues	28	55	23	59	21	1	6 30	6 35	6 40	10 53	aft 6
20	Wed	27	56	22	5	0 21	2	7 46	7 49	7 53	11 11	0 45
21	Thu	7 26	57	7 22	2	7 20	3	8 57	8 59	9 1	11 29	1 23
22	Frid	26	58	21	3	20	5	10 5 10	5 10 5	10 6	11 46	2 2
23	Sat	25	5	0 21	4	19	6	11 10	11 9	11 8	12 2	2 42
24	SUN	24	1	20	5	19	7	morn	morn	morn	12 17	3 27
25	Mon	23	2	19	6	18	8	0 13	0 11	0 9	12 32	4 10
26	Tues	23	3	18	8	17	9	1 16	1 13	1 9	12 45	5 7
27	Wed	22	5	18	9	16	11	2 19	2 15	2 10	12 58	6 15
28	Thu	21	6	17	10	16	12	3 22	3 17	3 10	13 10	7 27
29	Frid	20	7	16	11	15	13	4 23	4 16	4 9	13 22	8 30
30	Sat	19	9	15	13	14	14	5 20	5 13	5 5	13 32	9 24
31	SUN	18	10	14	14	13	15	6 12	6 5	5 57	13 42	10 8

- 2, 1835. Mr. Dickson made a noble and fearless speech in Congress, in favor of the abolition of slavery in the District of Columbia.
- 13, 1833. Prince Stanislaus Poniatowski, (brother of Stanislaus Augustus, the last king of Poland,) died at Florence, aged 78. He rendered himself illustrious, by being the first to emancipate his serfs throughout his extensive estates.

DISCUSSION AT LANE SEMINARY.

In Feb. 1834, the subjects of slavery and colonization were discussed, (each 9 evenings,) by the students in Lane Seminary, Ohio. The question of immediate emancipation was decided in the affirmative, without a dissenting vote. The question, "*Are the doctrines, tendencies and measures of the American Colonization Society, and the influence of its principal supporters, such as render it worthy of the patronage of the Christian public?*" was decided in the negative with only one dissenting voice. We give the following extracts from the letter of H. B. Stanton, who was then a student in the Seminary.

"We are situated within one mile of a slave-holding state; eleven of our number were born and brought up in slave states, seven of whom were sons of slave-holders, and one of them was himself a slave-holder, till recently; one of us had been a slave and had bought his freedom 'with a great sum,' which his own hands had earned; ten others had lived more or less in slave states, besides several who had traveled in the midst of slavery, making inquiries and searching after truth."

[Is it possible to find a body of men who would be better authority?]

"From their testimony, the following facts and premises were established, to wit: That slaves *long for freedom*; that it is a subject of very frequent conversation among them; that they know their masters have no right to hold them in slavery; that they keenly feel the wrong, the insult and the degradation which are heaped upon them by the whites; they feel no interest comparatively in their master's affairs, because they know he is their oppressor; they are indolent, because nothing they can earn is their own; they pretend to be more ignorant and stupid than they really are, so as to avoid responsibility, and to shun the lash for any real or alleged disobedience to orders; when inspired with a promise of freedom, they will toil with incredible alacrity and faithfulness; they tell their masters and drivers they are contented with their lot, merely through fear of greater cruelty if they tell the truth; no matter how kind their master is, they are dissatisfied, and would rather be his hired servants than his slaves; the slave-drivers are generally low, brutal, debauched men, distinguished only for their cruelty and licentiousness; they generally have the despotic control of the slaves; the best side of slavery is seen by visitors; its darker features being known only to slaves, masters and drivers; [upon this point, horrid facts, in regard to the whipping and murdering of slaves, were developed.] The influence of slavery upon the physical condition, and mental and moral character of the whites, is decidedly and lamentably pernicious; the internal slave-trade is increasing, and is carried on by men distinguished, even among slave-drivers, for their cruelty and brutality! Masters are generally opposed to their negroes being educated. *The blacks are abundantly able to take care of, and provide for themselves; and that they would be kind and docile if immediately emancipated.*"

1836.]

FEBRUARY—SECOND MONTH.

[29 days.]

James Bradley, one of the students in Lane Seminary, was formerly a slave in Arkansas. When he was about 18, his master died, and for several years he managed the plantation for his mistress. In 5 years, he obtained, by labor and trading, \$855, besides supporting himself. He paid \$655 for his freedom, and then went to L. Sem. He said the great desire of the slaves was "LIBERTY & EDUCATION," and shall this heaven-born desire be trampled in the dust?

	Boston.			New York.		Pittsburgh.	
MOON'S PHASES.	D.	H.	M.	H.	M.	H.	M.
Full Moon,	2	2	6 eve.	1	54 eve.	1	45 eve.
Third Quarter,	9	9	6 eve.	8	54 eve.	8	45 eve.
New Moon,	16	3	35 eve.	3	23 eve.	3	14 eve.
First Quarter,	24	7	2 morn.	6	50 morn.	6	41 morn.

D	M	Boston.		New York		Pittsburg.		Bost.	N. Y.	Pitts.			Bost.
		Sun Rise	Sun Sets	Sun Rise	Sun Sets	Sun Rise	Sun Sets	Moon sets.	Moon sets.	Moon sets.	S.slo.		High Water
1	Mon	7 17	5 11	7 13	5 15	7 11	5 17	6 57	6 51	6 43	13 50		10 46
2	Tues	16	13	12	16	10	18	rises	rises	rises	13 58		11 25
3	Wed	15	14	11	18	9	19	6 14	6 18	6 23	14 5		morn
4	Thu	14	15	10	19	8	20	7 23	7 25	7 28	14 12		0 0
5	Frid	13	17	9	20	7	22	8 32	8 33	8 35	14 17		0 35
6	Sat	11	18	8	21	6	23	9 41	9 41	9 41	14 22		1 11
7	SUN	10	19	7	23	5	24	10 52	10 50	10 49	14 26		1 43
8	Mon	9	21	6	24	4	25	morn	morn	11 59	14 29		2 24
9	Tues	7 8	22	5	25	3	26	0 5	0 2	morn	14 31		3 9
10	Wed	7 5	23	3 5	26	2 5	28	1 20	1 15	1 10	14 32		4 8
11	Thu	5	25	2	28	1	29	2 36	2 30	2 24	14 33		5 30
12	Frid	4	26	1	29	0	30	3 50	3 44	3 36	14 33		7 0
13	Sat	3	27	0	30	6 58	31	4 59	4 52	4 43	14 32		8 27
14	SUN	1	28	6 58	31	57	32	5 56	5 50	5 42	14 31		9 32
15	Mon	0	30	57	32	56	34	6 43	6 37	6 31	14 29		10 22
16	Tues	6 58	31	56	34	55	35	sets	sets	sets	14 26		11 6
17	Wed	57	32	54	33	53	36	6 34	6 37	6 40	14 22		11 43
18	Thu	56	34	53	36	52	37	7 45	7 46	7 47	14 17		aft 18
19	Frid	54	35	52	37	51	38	8 52	8 52	8 51	14 12		0 52
20	Sat	53	5 36	50	5 38	49	5 39	9 58	9 56	9 54	14 6		1 28
21	SUN	51	37	49	40	6 48	41	11 2	10 59	10 56	14 0		2 3
22	Mon	50	39	6 48	41	47	42	morn	morn	11 57	13 53		2 44
23	Tues	6 48	40	46	42	45	43	0 6	0 2	morn	13 45		3 28
24	Wed	47	41	45	43	44	44	1 9	1 4	0 58	13 36		4 20
25	Thu	45	42	43	44	42	45	2 11	2 5	1 58	13 27		5 24
26	Frid	44	44	42	46	41	46	3 10	3 3	2 56	13 18		6 43
27	Sat	42	45	40	47	39	47	4 4	3 57	3 49	13 7		7 59
28	SUN	40	46	39	49	38	49	4 52	4 45	4 38	12 56		8 58
29	Mon	39	47	37	49	36	50	5 32	5 26	5 20	12 45		9 48

- 6, 1835. Kentucky State Anti-Slavery Society formed at Danville.
 9, 1833. Town Meeting at Canterbury, Ct., in reference to Miss Crandall's school for young ladies of color.
 20, 1831. Insurrection of the slaves in Antigua, which lasted 5 days.
 28, 1833. John Kenrick died, aged 78.

ADDRESS TO THE MEMBERS OF CONGRESS.

GENTLEMEN : —

An awful responsibility rests upon you, in regard to the enslavement and degradation of the colored population of these United States. Their destiny is now in your hands. Therefore as you deal with them, so will God, in his providence, deal with the nation, which you represent. Great as may be our freedom, we cannot be independent of the Almighty. Unless our rulers execute justice, ruin will befall us. The sin of oppression is peculiarly offensive to the merciful God; and whenever persisted in, has, under his moral government, brought destruction upon nations, no less than individuals. A glance at history will bring to your view illustrations of this appalling fact. And surely there have been already admonitions, which no intelligent mind can misunderstand, that his righteous displeasure is even now enkindled against this guilty nation. Why should we be stricken any more?

Gentlemen, when we say the destiny of our enslaved countrymen is in your hands, think not we mistake the nature and extent of your powers. We are aware, you cannot, by any act of legislation, directly liberate those who are held in bondage, under any of the State Governments. But you may hasten their deliverance by letting those go free, who are at your disposal. Slavery, with all its concomitant cruelties, is enforced upon more than 26,000 immortal beings, in the District of Columbia, the Arkansas and Floridas, which are known to be under your exclusive jurisdiction. These are suppliants at your feet. They plead for justice, for mercy, for their inalienable rights. Let them not cry in vain. Take them by the hand. Raise them from the condition of brutes. Bid them be men. And what you do will be seen by all. What you say will go out into all our borders. Should you abolish slavery in the District of Columbia alone, it would heave the foundations of the system in every State of the Union.

So long as our national government continues to uphold slavery — especially so long as our legislators refrain from considering its sinfulness and its danger, so long will those who are guilty of this flagrant violation of the rights of man, and the laws of God, be at ease. Congress is the sun — the central body, from which light radiates to every part of our political system. The eyes of the nation are upon you. Their ears are open to every report that comes from you. How great then is your responsibility! Let it be seen, we conjure you, let it be seen, that you act in the fear of God, and with a just regard for the rights of man.

N. B. At the last session of Congress, there were, in the House of Representatives, 140 members from the non-slave-holding, and 99 from the slave-holding states. Yet a motion to refer the petitions for the abolition of slavery in the Dist. of Columbia to a special Committee, and thereby ensure the discussion of the subject in the House, was lost. All the Reps. from the slave states, (except the one from Del.) voted against the motion, and only 76 of those from the free states voted in favor of it.

1836.]

MARCH—THIRD MONTH.

[31 days.]

In the month of March, 1820, the bill for the admission of Missouri into the Union as a slave-holding state was acted upon in Congress. All the Reps. from the slave states, and 14 from the free states, voted in favor of the measure. Any two of them might have prevented this withering curse from being fastened upon that *great* state.

Boston.				New York.		Pittsburgh.	
MOON'S PHASES.	D.	H.	M.	H.	M.	H.	M.
Full Moon,	3	5	8 morn.	4	56 morn.	4	47 morn.
Third Quarter,	10	4	40 morn.	4	28 morn.	4	19 morn.
New Moon,	17	4	20 morn.	4	8 morn.	3	59 morn.
First Quarter,	25	3	40 morn.	3	28 morn.	3	19 morn.

D	M	Boston.		New York.		Pittsburg.		Bost.	N. Y.	Pitts.	S. slo.		Bost.
		Sun Rise	Sun Sets	Sun Rise	Sun Sets	Sun Rise	Sun Sets	Moon sets.	Moon sets.	Moon sets.	m	s	Wa tr
1	Tues	6 37	5 49	6 36	5 50	6 35	5 51	6 6	6 2	5 56	12 33	10 28	
2	Wed	35	50	34	51	33	52	rises	rises	rises	12 21	11 1	
3	Thu	34	51	32	52	32	53	6 18	6 20	6 22	12 8	11 38	
4	Frid	32	52	31	54	30	54	7 29	7 29	7 30	11 54	morn	
5	Sat	31	53	29	55	29	55	8 41	8 40	8 39	11 40	0 7	
6	SUN	29	55	28	56	27	56	9 55	9 52	9 49	11 26	0 46	
7	Mon	27	56	26	57	26	57	11 10	11 6	11 1	11 12	1 22	
8	Tues	26	57	25	58	24	58	morn	morn	morn	10 57	2 4	
9	Wed	24	58	23	59	23	59	0 27	0 21	0 15	10 41	2 54	
10	Thu	22	59	21	6 0	21	6 0	1 41	1 35	1 28	10 25	4 0	
11	Frid	20	6 1	20	1	19	2	2 51	2 44	2 35	10 9	5 27	
12	Sat	6 19	2 6	6 18	2 6	6 18	3	3 50	3 43	3 35	9 53	7 2	
13	SUN	17	3	16	3	16	4	4 39	4 33	4 26	9 36	8 26	
14	Mon	15	4	15	4	15	5	5 18	5 13	5 7	9 20	9 24	
15	Tues	13	5	13	6	13	6	5 50	5 46	5 42	9 2	10 10	
16	Wed	12	6	11	7	11	7	sets	sets	sets	8 45	10 45	
17	Thu	10	8	10	8	10	8	6 34	6 35	6 35	8 28	11 21	
18	Frid	8	9	8	9	8	9	7 41	7 40	7 38	8 10	11 54	
19	Sat	7	10	7	10	7	10	8 46	8 44	8 41	7 52	aft 28	
20	SUN	5	11	5	11	5	11	9 51	9 48	9 43	7 34	1 0	
21	Mon	3 6	12	3 6	12	3 6	12	10 55	10 50	10 45	7 16	1 35	
22	Tues	1	13	2	13	2	13	11 58	11 53	11 46	6 58	2 26	
23	Wed	0	14	0	14	0	14	morn	morn	morn	6 39	3 1	
24	Thu	5 58	16	5 58	15	5 58	15	0 59	0 52	0 45	6 21	3 55	
25	Frid	56	17	57	16	57	16	1 55	1 48	1 40	6 2	4 57	
26	Sat	54	18	55	17	55	17	2 45	2 38	2 30	5 44	6 14	
27	SUN	53	19	53	18	54	18	3 28	3 22	3 15	5 25	7 32	
28	Mon	51	20	52	19	52	19	4 4	3 59	3 52	5 6	8 36	
29	Tues	49	21	50	20	50	20	4 35	4 31	4 26	4 48	9 26	
30	Wed	47	22	48	21	49	21	5 2	4 59	4 56	4 29	10 8	
31	Thu	46	23	47	22	48	22	5 26	5 25	5 23	4 11	10 37	

FAST-DAY.

During this month, a day is usually set apart for fasting and prayer, in many parts of the United States. There cannot be a more appropriate time to consider our national sin, than on this day of humiliation. It is hoped that every clergyman will be ready on this day, to "cry aloud, and show the people their transgressions," in reference to slavery, as well as other great national sins. When we think of God's severe threatenings against those who "have dealt by oppression with the stranger," we have reason to humble ourselves, and cry mightily to God. Let us follow the example of the Ninevites, and "turn every man from his evil way, and from the violence that is in our hands. Who can tell if God will turn away from his fierce anger, that we perish not?" Let us observe the fast that God has chosen, (Is. 58: 6.) and put away from the midst of us the yoke, the putting forth of the finger, and speaking vanity; and we may expect the fulfillment of the promise; "Then shall thy light rise in obscurity, and thy darkness be as the noon-day. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones."

EFFECTS OF SLAVERY UPON THE CHURCH.

What are the benefits that slavery has conferred upon the church, in return for its Christian baptism, and its hearty welcome to the communion of the saints? It builds anew and sanctifies the heathen barrier of caste, and while her prayers and her alms traverse oceans to find heathen in the ends of the earth, it shuts up her bowels against the heathen at her own door, and of her own creation; and, as if to make the church the derision of scoffers, it grants her special indulgence to make heathen at home for her own benefit, provided, by way of penance, she contributes a tithe of the profit for the conversion of heathen abroad.—*Ohio Declaration.*

PERSECUTION.

There are many who wonder that a cause, which is so evidently the cause of God, should meet with such fierce and bitter opposition; and there is danger that abolitionists may become disheartened, in view of it. To such I would say, "Count it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."—1 Pet. 4: 12. I believe we shall search in vain for the history of any important reformation, which was ever accomplished without encountering difficulties and obstacles; and we have no reason to believe that we shall be able to strangle the giant, slavery, without a long and severe struggle. It is important, therefore, that we should be early inured to hardship and reproach, that our steadfastness may be tried, and that we may become hardened against every attack, or in other words, fire-proof. The reproach we endure prevents half-hearted time-servers from coming into our ranks.

The farmer does not mourn when he sees the April storm beating upon the tender blade which is just springing up. He knows that it will cause it to strike its root deeper, and to cling more closely to the soil which sustains it. So it should be with us. When the storms of persecution beat upon us, it should cause us to plant ourselves more firmly upon the truths of God's word, and to cling more closely to our Master and Leader.

1836.]

APRIL — FOURTH MONTH.

[30 days.

It is supposed that not less than 50,000 visitors from the slave-holding states visit the north every year. Let them come in contact with a people zealously and understandingly opposed to slavery; let them hear the united voice of a whole community, proclaiming to them the guilt and danger of oppression, and many of them will go home and 'loose the bands of wickedness,' and persuade others to do likewise.

	Boston.			New York.		Pittsburgh.	
MOON'S PHASES.	D.	H.	M.	H.	M.	H.	M.
Full Moon,	1	5	22 eve.	5	10 eve.	5	1 eve.
Third Quarter,	8	11	17 morn.	11	5 morn.	10	56 morn.
New Moon,	15	6	18 eve.	6	6 eve.	5	57 eve.
First Quarter,	23	10	2 eve.	9	50 eve.	9	41 eve.

DM	DW	Boston.		New York		Pittsburg.		Bost.	N. Y.	Pitts.	S. slo.		Bost.
		Sun Rise	Sun Sets	Sun Rise	Sun Sets	Sun Rise	Sun Sets	Moon rises	Moon rises	Moon rises	m	s	High Watr
1	Frid	5 44	6 24	5 45	6 23	5 45	6 23	6 25	6 23	6 24	3 53		11 19
2	Sat	42	26	43	24	44	24	7 37	7 35	7 32	3 34		11 53
3	SUN	40	27	42	25	42	25	8 54	8 50	8 46	3 16		morn
4	Mon	39	28	40	26	41	26	10 13	10 8	10 2	2 58		0 33
5	Tues	37	29	38	28	39	27	11 31	11 24	11 17	2 40		1 12
6	Wed	35	30	37	29	37	28	morn	morn	morn	2 23		2 0
7	Thu	34	31	35	30	36	29	0 43	0 36	0 28	2 6		2 55
8	Frid	32	32	34	31	34	30	1 47	1 40	1 31	1 48		4 8
9	Sat	30	33	32	32	33	31	2 39	2 32	2 25	1 32		5 33
10	SUN	29	35	30	33	31	32	3 20	3 15	3 8	1 15		7 6
11	Mon	5 27	6 36	5 29	6 34	5 30	6 33	3 53	3 49	3 44	0 59		8 18
12	Tues	25	37	27	35	28	34	4 20	4 17	4 14	0 43		9 10
13	Wed	24	38	26	36	27	35	4 43	4 42	4 40	0 27		9 54
14	Thu	22	39	24	37	25	36	5 4	5 4	5 4	0 12		10 27
15	Frid	20	40	23	38	24	37	sets	sets	sets	fast 3		11 0
16	Sat	19	41	21	39	22	38	7 37	7 34	7 31	0 18		11 32
17	SUN	17	42	20	40	21	39	8 42	8 38	8 33	0 32		aft 5
18	Mon	16	43	18	41	19	40	9 46	9 41	9 34	0 46		0 40
19	Tues	14	45	17	42	18	41	10 48	10 42	10 34	1 0		1 14
20	Wed	13	46	15	43	16	42	11 46	11 39	11 30	1 12		1 56
21	Thu	5 11	6 47	5 14	6 44	5 15	6 43	morn	morn	morn	1 25		2 42
22	Frid	10	48	12	45	14	44	0 38	0 32	0 24	1 37		3 32
23	Sat	8	49	11	46	12	45	1 24	1 17	1 10	1 49		4 34
24	SUN	7	50	9	47	11	46	2 2	1 56	1 50	2 0		5 39
25	Mon	5	51	8	48	9	47	2 34	2 30	2 24	2 11		6 55
26	Tues	4	52	7	49	8	48	3 2	2 59	2 54	2 22		8 4
27	Wed	2	53	5	50	7	49	3 27	3 24	3 22	2 32		8 56
28	Thu	1	55	4	51	5	50	3 50	3 49	3 48	2 41		9 40
29	Frid	4 59	56	2	52	4	51	4 13	4 13	5 14	2 50		10 21
30	Sat	58	57	1	53	3	52	4 37	4 39	5 42	2 58		10 57

- 1, 1833. Garrison started for England.
- 7, 1808. Bible Society formed. | 13, 1607. Virginia settled.
- 17, 1829. John Jay died at Bedford, N. Y. He was one of the Presidents of the old Continental Congress, Minister to Spain and Great Britain, Governor of New York, and Chief Justice of the U. States.
- 24, 1833. Act passed by the Legislature of Ct. prohibiting schools for colored persons from other states. In 1835, a petition to the Legislature for the repeal of this Act was rejected.
- 25, 1835. The New England A. S. Convention assembled at Boston.
- 27, 1835. The Mayor and Aldermen of Boston, rejected an application of 125 citizens for the use of Faneuil Hall, for the promotion of the cause of liberty.

AMERICAN ANTI-SLAVERY SOCIETY.

At its annual meeting, May 12, 1835, the following officers were chosen.

President, Arthur Tappan; *Treasurer*, John Rankin; *Sec'y for Foreign Correspondence*, Hon. William Jay; *Sec'y for Dom. Cor.* Elizur Wright, Jr.; *Recording Secretary*, Abraham L. Cox, M. D.

Executive Committee. Arthur Tappan, John Rankin, Lewis Tappan, Joshua Leavitt, Samuel E. Cornish, William Goodell, Abraham L. Cox, Theodore S. Wright, Simeon S. Jocelyn, Elizur Wright, Jr.

This committee is distinguished for faithfulness and efficiency. All friends of the cause should give liberally to sustain its operations.

The following were among the Resolutions passed at the meeting.

Resolved, That this Society recommend that all its auxiliaries, so far as convenient, hold public meetings on the 4th of July throughout the country, and take collections in aid of its funds.

Resolved, That this Society earnestly request that ladies, in every section of the land, organize themselves into Anti-slavery societies, and sewing or other associations for the purpose of co-operating with it in the great work of emancipation; and that those ladies who have already done this, have the warmest thanks of the members of the parent institution, for the prompt and efficient co-operation they have rendered.

Resolved, That this Society rejoices in the formation and co-operation of juvenile anti-slavery societies and associations, and does earnestly desire that children in all parts of the country may be encouraged to form themselves into similar societies, that children who are free may thus aid in emancipating the children of this land who are now slaves.

Resolved, That this Society regards with approbation and gratitude the formation of young men's anti-slavery societies, and earnestly hopes that young men throughout the country will embody themselves in similar associations, and give to the cause of emancipation the influence and vigor of their youthful energies.

Resolved, That the laws and practices of the slave-holding States, which forbid our free colored citizens travelling through their borders or settling on their soil, under the pains and penalties of fine or imprisonment, are anti-republican, cruel and unconstitutional, and a bold infringement upon state rights, demanding strong expostulation and indignant remonstrance on the part of the people of the free states.

For an account of the publications of the Society, see page 47.

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MAY—FIFTH MONTH. -

[31 days.]

During this month, the National A. S. Society will hold its anniversary in New York, and a Convention for New England will be held at Boston. Let the friends of the cause come together, and cheer each other's hearts in the prosecution of their great work.

	Boston.			New York.		Pittsburgh.	
MOON'S PHASES.	D.	H.	M.	H.	M.	H.	M.
Full Moon,	1	3	13 morn.	3	1 morn.	2	51 morn.
Third Quarter	7	6	5 eve.	5	53 eve.	5	44 eve.
New Moon,	15	9	22 morn.	9	10 morn.	9	0 morn.
First Quarter,	23	1	13 eve.	1	1 eve.	0	51 eve.
Full Moon,	30	11	15 morn.	11	3 morn.	10	54 morn.

D	M	Boston.		New York		Pittsburg.		Bost.	N. Y.	Pitts.	Bost.	
		Sun Rise	Sun Sets	Sun Rise	Sun Sets	Sun Rise	Sun Sets	Moon rises.	Moon rises.	Moon rises.	S. fast m s	High Watr
1	SUN	4 57	6 58	5 0	6 54	5 1	6 53	7 43	7 37	7 30	3 6	11 40
2	Mon	55	59	4 59	55	0	54	9 11	9 5	8 58	3 13	morn
3	Tues	54	7 0	58	56	4 59	55	10 29	10 22	10 14	3 20	0 22
4	Wed	53	1	56	57	58	56	11 39	11 32	11 22	3 26	1 9
5	Thu	51	2	55	58	57	57	morn	morn	morn	3 32	1 58
6	Frid	50	3	54	59	56	58	0 36	0 29	0 22	3 37	2 57
7	Sat	49	4	53	7 0	55	59	1 21	1 16	1 8	3 42	3 57
8	SUN	48	5	52	1	53	7 0	1 57	1 52	1 47	3 45	5 29
9	Mon	47	6	51	2	52	1	2 25	2 22	2 18	3 49	6 44
10	Tues	45	7	50	3	51	2	2 49	2 47	2 44	3 51	7 50
11	Wed	4 44	7 8	4 49	4 4	50	2	3 10	3 9	3 8	3 54	8 42
12	Thu	43	10	48	5	49	3	3 30	3 31	3 32	3 55	9 28
13	Frid	42	11	47	6	48	4	3 51	3 53	3 55	3 56	10 2
14	Sat	41	12	46	7	47	5	4 13	4 16	4 20	3 56	10 34
15	SUN	40	13	45	7 8	46	6	sets	sets	sets	3 56	11 7
16	Mon	39	14	44	9	46	7	8 39	8 33	8 25	3 55	11 43
17	Tues	38	15	43	10	45	8	9 38	9 32	9 24	3 54	aft 19
18	Wed	37	16	42	11	44	9	10 33	10 26	10 18	3 52	0 57
19	Thu	36	17	41	12	43	10	11 20	11 14	11 6	3 49	1 39
20	Frid	35	18	40	13	42	11	morn	11 55	11 48	3 46	2 33
21	Sat	4 35	7 18	4 39	14 4	42	7 12	0 1	morn	morn	3 43	3 7
22	SUN	34	19	39	15	41	12	0 35	0 30	0 23	3 39	3 57
23	Mon	33	20	38	15	40	13	1 3	0 59	0 55	3 34	4 55
24	Tues	32	21	37	7 16	39	14	1 28	1 25	1 22	3 29	6 3
25	Wed	32	22	37	17	39	15	1 51	1 49	1 48	3 24	7 10
26	Thu	31	23	36	18	38	16	2 13	2 13	2 13	3 18	8 15
27	Frid	30	24	35	19	38	17	2 36	2 37	2 39	3 11	9 7
28	Sat	30	25	35	20	37	17	3 1	3 4	3 7	3 4	9 57
29	SUN	29	26	34	20	36	18	3 31	3 35	3 40	2 57	10 41
30	Mon	29	26	34	21	36	19	rises	rises	rises	2 49	11 28
31	Tues	28	27	33	22	36	20	9 20	9 13	9 4	2 41	morn

- 4, 1829. Resolutions introduced into the British House of Commons declaring slavery in the British colonies unlawful. Not carried.
- 10, 1806. Act to abolish the slave-trade passed the British Parliament. In the House of Commons, the vote stood 114 to 15; in the House of Lords, 100 to 36. The measure was first introduced in Parliament, May 9, 1788.
- 27, 1833. Miss Crandall imprisoned in Brooklyn Ct. on the charge of having taught persons of color from out of the state.

TO THE FREE PEOPLE OF COLOR.

We are engaged in a work of great difficulty, toil and sacrifice, and we ask you to assist us. It is this:— to remove every external obstacle in the way of the upward and onward progress, in virtue, respectability and happiness, of every colored inhabitant of the United States. We wish to have every avenue leading to true happiness, opened as widely to you as to persons of a different complexion. It is in your power, by your good conduct, to put your shoulders to the wheel, and roll forward the car of abolition; or you may, by your vices, place obstructions in the way, and hold it back in its progress. Which do you choose to do? There is *not one* of you who can say, 'I have nothing to do in this matter.' You are, each one of you, doing much either to help forward or to hinder the work in which we are engaged. We have not room to enlarge. We offer the following brief suggestions, and entreat of you to 'think of these things.' Let every colored boy and girl who can, get them by heart.

1. *I must be industrious.* I have much to do, and have need to be always employed.

2. *I must be economical.* There are so many good uses to which money can be applied, that not a cent should be wasted.

3. *I must improve my time.* 'Part with no moment but in purchase of its worth.' Time is too precious to be thrown away.

4. *I must be temperate in all things.* Intemperance is a worse enemy than slavery. I will give it no quarter.

5. *I must improve my mind.* If I am ignorant, I shall be constantly liable to be imposed upon. God has given me a mind, and the means of improvement, and it is my duty to use them.

6. *I must 'Search the Scriptures.'* They are the fountain of wisdom.

7. *I must 'live peaceably with all' around me.* We can never be prosperous or happy, if we quarrel with one another.

8. *I must use no profane language.* It is very wicked, & does no good.

9. Parents must be very careful to teach their children good morals and useful knowledge. [*The Sabbath School will afford you much aid.*]

10. *Children must obey their parents,—promptly and cheerfully.*

'God helps them that help themselves.' If you wish for assistance from others, make a good use of the privileges you now enjoy. By observing the foregoing suggestions, you will make yourself a blessing to society, you will strengthen the hands and encourage the hearts of your friends, and fill their mouths with arguments; you will leave an invaluable legacy to your children, and put to shame the malice of your enemies. By pursuing a contrary course, you will prove a curse to yourself and your race, you will pierce with anguish the hearts of your friends, give your enemies cause of triumph, spread gloom and darkness over the prospects of the slave, and leave an inheritance of shame to your children, who will visit your grave to curse your memory.

1836]

JUNE — SIXTH MONTH.

[30 days.]

The convention of free people of color will assemble on the sixth of this month in the city of Philadelphia. May they forget all local prejudice and personal animosity, and join hand in hand in the great work of self-improvement. The signs of the times clearly show that they who have been so long "meted out and trodden down," are soon to rise "from the dust." They may do much to hasten the event.

MOON'S PHASES.	Boston.			New York.		Pittsburgh.	
	D.	H.	M.	H.	H.	H.	M.
Third Quarter,	6	2	16 morn.	2	4 morn.	1	55 morn.
New Moon,	14	0	53 morn.	0	41 morn.	0	32 morn.
First Quarter,	22	1	8 morn.	0	56 morn.	0	47 morn.
Full Moon,	28	6	13 morn.	6	1 eve.	5	52 eve.

D	M	W	Boston.		New York		Pittsburg.		Bost.		N.Y.		Pitts.		Bost.	
			Sun Rise	Sun Sets	Sun Rise	Sun Sets	Sun Rise	Sun Sets	Moon rises	Moon rises	Moon rises	S. fast	High	Watr		
1	Wed		4 27	7 28	4 33	7 23	4 35	7 21	10 25	10 18	10 10	2 32	0 11			
2	Thu		27	29	32	23	34	22	11 17	11 11	11 4	2 23	1 4			
3	Frid		27	29	32	24	34	22	11 57	11 52	11 46	2 13	1 51			
4	Sat		26	30	32	25	34	23	morn	morn	morn	2 3	2 44			
5	SUN		26	31	31	25	33	23	0 28	0 25	0 19	1 53	3 43			
6	Mon		26	31	31	26	33	24	0 54	0 51	0 48	1 43	4 45			
7	Tues		25	32	31	26	33	25	1 16	1 15	1 13	1 32	5 50			
8	Wed		25	33	31	27	33	25	1 36	1 36	1 37	1 20	6 52			
9	Thu		25	33	30	28	33	26	1 56	1 58	2 0	1 9	7 56			
10	Frid		25	34	30	28	33	27	2 18	2 21	2 24	0 57	8 46			
11	Sat		4 25	7 34	4 30	7 29	4 32	7 27	2 41	2 46	2 50	0 45	9 32			
12	SUN		24	35	30	29	32	28	3 9	3 14	3 20	0 33	10 9			
13	Mon		24	35	30	30	31	28	3 42	3 48	3 55	0 20	10 43			
14	Tues		24	36	30	30	31	28	sets	sets	sets	0 8	11 19			
15	Wed		24	36	30	30	31	29	9 19	9 12	9 5	slow	11 58			
16	Thu		24	36	30	31	32	29	10 1	9 55	9 48	0 19	aft 36			
17	Frid		24	37	30	31	32	29	10 37	10 31	10 25	0 31	1 15			
18	Sat		25	37	30	31	33	30	11 7	11 2	10 57	0 44	1 53			
19	SUN		25	37	30	32	33	30	11 32	11 29	11 25	0 57	2 35			
20	Mon		25	38	30	32	33	30	11 55	11 53	11 50	1 10	3 16			
21	Tues		4 25	7 38	4 31	7 32	4 33	7 31	morn	morn	morn	1 23	4 3			
22	Wed		25	38	31	32	33	31	0 16	0 15	0 14	1 36	5 0			
23	Thu		26	38	31	32	33	31	0 37	0 38	0 39	1 49	6 9			
24	Frid		26	38	31	33	34	31	1 0	1 2	1 5	2 2	7 24			
25	Sat		26	38	32	33	34	31	1 27	1 30	1 34	2 14	8 32			
26	SUN		26	38	32	33	34	31	1 59	2 4	2 10	2 27	9 31			
27	Mon		27	38	33	33	35	31	2 40	2 46	2 53	2 39	10 28			
28	Tues		27	38	33	33	35	31	rises	rises	rises	2 51	11 16			
29	Wed		28	38	33	33	35	31	9 5	8 58	8 50	3 4	morn			
30	Thu		28	38	34	33	36	31	9 52	9 46	9 39	3 15	0 3			

4. 1776. Declaration of American Independence.
7. 1809. St. Domingo surrendered to the British.
- 13, 1833. Great Anti-Colonization meeting at Exeter Hall, London.
- 15, 1834. Date of James G. Birney's Letter to Thornton J. Mills, giving his reasons for withdrawing from the Colonization Society.
- 28, 1833. Wilberforce died, aged 74.

The corner-stone upon which our fathers founded the TEMPLE OF FREEDOM was broadly this — 'that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.' At the sound of their trumpet-call, three millions of people rose up as from the sleep of death, and rushed to the strife of blood; deeming it more glorious to die instantly as freemen, than desirable to live one hour as slaves. — They were few in number — poor in resources; but the honest conviction that TRUTH, JUSTICE and RIGHT were on their side, made them invincible.

While one sixth part of the inhabitants of the land are held as articles of merchandise, can we call the work of our fathers complete?

"The Masters treat their slaves as kindly as they treat their children!"

A sea captain relates, that while stopping at a southern port, he boarded at a house where there were several daughters; one of whom, while he was there, met with an accident, by which she lost two of her front teeth. A mulatto female slave was immediately called in, and two of *her* teeth were drawn out, and inserted in their stead.

HOW PARENTS DO TREAT THEIR CHILDREN.

The following was related by an apologist for slavery.

While stopping in a town of considerable note, in the interior of Virginia, he was awakened, one Sabbath morning, by loud screaming in the street. He ran out, as soon as possible, to ascertain the cause. He found that the screaming came from a cart in which were confined a mulatto woman, and four children, *nearly white*. A slave-dealer was taking them through the village, in this manner, on his way to the south. The gentleman inquired into their history, and learned that the woman had lived for several years, in the family of a gentleman in that neighborhood, as his house-keeper. She was the mother of the children, and it was generally supposed, by all who resided in the vicinity, that the gentleman with whom she lived, was their father. He was then in Washington, and had written to his overseer, a few days before, directing him to *sell* the woman and her children to some slave-dealer, who would carry them where he should never hear from them again; — assigning it as his reason that he had made arrangements to bring a wife home with him, and he feared that, if the woman and her children were allowed to remain, it would occasion trouble.

'The despotism which our fathers could not bear in their native country is expiring, and the sword of justice in her reformed hands has applied its exterminating edge to slavery. Shall the United States — the free United States, which could not bear the bonds of a king, cradle the bondage which a king is abolishing? Shall a Republic be less free than a Monarchy? Shall we, in the vigor and buoyancy of our manhood, be less energetic in righteousness, than a kingdom in its age?' — *Dr. Follen's Address.*

1836.]

JULY—SEVENTH MONTH.

[31 days.]

The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully.—Ezek. 22: 29. Ye have not hearkened unto me, in proclaiming liberty:—behold I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, & to the famine.—Jer. 34: 17.

	Boston.			New York.		Pittsburgh.	
MOON'S PHASES.	D.	H.	M.	H.	M.	H.	M.
Third Quarter,	5	0	51 eve.	0	39 eve.	0	29 eve.
New Moon,	13	4	5 eve.	3	53 eve.	3	44 eve.
First Quarter,	21	10	21 morn.	10	9 morn.	10	0 morn.
Full Moon,	23	1	3 morn.	0	51 morn.	0	42 morn.

D	W	Boston.		New York		Pittsburg.		Bost.	N. Y.	Pitts.	S. slo.		Bost.
		Sun Rise	Sun Sets	Sun Rise	Sun Sets	Sun Rise	Sun Sets	Moon rises	Moon rises	Moon rises	S. slo. m s	High	Watr
1	Frid	4 29	7 38	4 34	7 33	4 36	7 31	10 28	10 2	10 20	3 26	0 48	
2	Sat	29	38	35	32	37	31	10 56	10 5	10 51	3 38	1 32	
3	SUN	30	38	35	32	37	30	11 20	11 18	11 19	3 49	2 18	
4	Mon	30	38	36	32	38	30	11 41	11 41	11 41	4 0	3 3	
5	Tues	31	37	36	32	38	30	morn	morn	morn	4 11	3 56	
6	Wed	32	37	37	32	39	29	0 2	0 3	0 4	4 21	4 49	
7	Thu	32	37	38	31	39	29	0 23	0 2	0 27	4 31	5 52	
8	Frid	33	36	38	31	40	29	0 45	0 49	0 54	4 40	6 58	
9	Sat	34	36	39	30	41	28	1 12	1 17	1 22	4 49	8 0	
10	SUN	34	35	40	30	41	28	1 43	1 49	1 55	4 58	8 56	
11	Mon	4 35	7 35	4 40	7 30	4 42	7 28	2 20	2 27	2 35	5 6	9 44	
12	Tues	36	34	41	29	43	27	3 5	3 12	3 20	5 14	10 25	
13	Wed	37	34	42	29	43	27	sets	sets	sets	5 22	11 0	
14	Thu	37	33	42	28	44	26	8 39	8 33	8 27	5 29	11 39	
15	Frid	38	33	43	28	45	26	9 10	9 6	9 4	5 35	aft 13	
16	Sat	39	32	44	27	45	25	9 37	9 33	9 29	5 41	0 48	
17	SUN	40	31	45	26	46	25	10 0	9 58	9 55	5 46	1 24	
18	Mon	41	31	46	26	47	24	10 21	10 20	10 19	5 51	1 58	
19	Tues	42	30	46	25	48	24	10 42	10 42	10 43	5 56	2 38	
20	Wed	42	29	47	24	49	23	11 3	11 5	11 7	6 0	3 17	
21	Thu	4 43	7 28	4 48	7 23	4 49	7 22	11 27	11 30	11 34	6 3	4 8	
22	Frid	44	27	49	23	50	22	11 55	morn	morn	6 5	5 17	
23	Sat	45	27	50	22	51	21	morn	0 0	0 5	6 7	6 48	
24	SUN	46	26	51	21	52	20	0 31	0 37	0 43	6 9	8 10	
25	Mon	47	25	52	20	53	19	1 17	1 24	1 32	6 10	9 16	
26	Tues	48	24	53	19	54	18	2 16	2 23	2 31	6 10	10 13	
27	Wed	49	23	53	18	54	17	rises	rises	rises	6 9	11 6	
28	Thu	50	22	54	17	55	16	8 22	8 17	8 11	6 9	11 51	
29	Frid	51	21	55	16	56	15	8 54	8 51	8 47	6 7	morn	
30	Sat	52	20	56	15	57	14	9 21	9 19	9 17	6 5	0 31	
31	SUN	53	18	57	14	58	13	9 44	9 43	9 42	6 2	1 10	

- 1, 1834. Emancipation of all the slaves in the British Colonies.
 3, 1492. Columbus first sailed for America.
 5, 1826. A decree issued by the *Austrian* Gov't, That every slave who should set foot on Austrian soil, or even on the deck of an Austrian vessel, should become free.
 24, 1759. Wilberforce born. 26, 1832. Adam Clarke died, aged 72.

THE FIRST OF AUGUST.

This is a day on which the friends of universal liberty should rejoice; and to which they may refer, as a day when the seal of falsehood was set upon the absurd predictions of slave-holders and their apologists, that rebellion, conflagration and murder would attend the liberation of the negro. In most of the islands, emancipation was rather nominal than real; — the whip was taken out of the master's hand, and lodged in the hands of a magistrate, while no motive to labor was offered to the slave, whom they then registered as an apprentice. Under these circumstances, "they exhibited a meekness, patience, and forbearance; utterly without a parallel. Not one life has yet been taken, not one dwelling fired, throughout the British West Indies, by the emancipated slaves." In Jamaica, there were 331,000 slaves, and only 37,000 whites. If there should be no evils resulting from the apprenticeship system, we shall be compelled to believe that the blacks are prodigies of mildness and forbearance.

In the islands of Bermuda and Antigua which adopted the plan of immediate and unconditional emancipation, (for advocating which we are called fanatics and madmen,) the highest hopes of the negroes' friends were fulfilled. Bermuda contained 5,500 whites, and 4,650 slaves; — Antigua, 2,000 whites, and 30,000 slaves.

The Bermuda Gazette of Aug. 4, says, "Four days of universal freedom have now passed, and four days of more perfect regularity and quiet have these *famed* peaceful islands *never witnessed*."

The Hon. Mr. Butterfield, Chief Justice of Bermuda, in his charge to the grand jury on the 6th of November, observed; "It is a subject of congratulation, and certainly of commendation to the emancipated, that in *three months* the *general character and comfort of society has improved*, and that the evils which some of its best friends apprehended, were *in all cases* overrated, and in some have had no existence."

But there the whites were equal in number to the blacks; — let us see what were the "consequences" of emancipation, where there were 15 blacks to one white.

An Antigua paper of Aug. 7, says, "A whole people, comprising 30,000 souls, have passed from slavery into freedom, not only *without the slightest irregularity*, but with the solemn and decorous tranquillity of the Christian Sabbath." The same paper of Aug. 21, says, "Not the least symptom of insubordination has manifested itself anywhere; and the daily accounts from all quarters testify to the excellent disposition and conduct of the new freemen."

"It had been customary in this island, as an additional security against insurrection, to proclaim martial law at the Christmas holidays, during which time the slaves had peculiar opportunities for forming conspiracies. The great act of justice accomplished on the first of August, relieved the planters of all apprehension of insurrection; and not only was the usual proclamation withheld at the last Christmas, *but the militia was exempted from duty*." — *Jay's Inquiry*.

1836]

AUGUST — EIGHTH MONTH.

[31 days.]

Let the oppressed go free, break every yoke. — Then shall thy light break forth as the morning, and thy HEALTH shall spring forth speedily. And thou shalt be like a *watered garden*, and like a *spring of water*, whose *waters fail not*. And they that shall be of thee shall build the old *waste places*; and thou shalt be called the Repairer of the breach. Is. 58.

	Boston.			New York.			Pittsburgh.		
MOON'S PHASES.	D.	H.	M.	H.	M.		H.	M.	
Third Quarter,	4	2	29 morn.	2	17 morn.		2	8 morn.	
New Moon,	12	6	23 morn.	6	16 morn.		6	7 morn.	
First Quarter,	19	5	32 eve.	5	20 eve.		5	11 eve.	
Full Moon,	26	8	56 morn.	8	44 morn		8	35 morn.	

D	M	Boston.		New York		Pittsburg.		Bost.	N. Y.	Pitts.	Bost.	
		Sun Rise	Sun Sets	Sun Rise	Sun Sets	Sun Rise	Sun Sets	Moon rises	Moon rises	Moon rises	S slo. m s	High Watr
1	Mon	4 54	7 17	4 58	7 13	5 0	7 11	10 5	10 6	10 7	5 59	1 47
2	Tues	55	16	59	12	1	10	10 26	10 28	10 31	5 55	2 27
3	Wed	56	15	5 0	11	2	9	10 49	10 52	10 56	5 50	3 8
4	Thu	57	14	1	10	3	8	11 14	11 18	11 23	5 45	3 59
5	Frid	58	13	2	9	4	7	11 43	11 49	11 55	5 39	4 52
6	Sat	59	11	3	8	5	6	morn	morn	morn	5 33	6 5
7	SUN	5 0	7 10	4	6	5	5	0 18	0 25	0 32	5 26	7 19
8	Mon	1	9	5	5	6	4	1 1	1 8	1 17	5 19	8 28
9	Tues	2	7	6	4	7	2	1 51	1 58	2 6	5 11	9 21
10	Wed	3	6	7	3	8	1	2 48	2 54	3 3	5 2	10 5
11	Thu	4	5	8	1	9	0	3 50	3 55	4 2	4 53	10 42
12	Frid	5 5	3 5	9 0	10	6 59	sets	sets	sets	sets	4 43	11 18
13	Sat	6	2	10 6	59	5 11	57	8 6	8 3	8 0	4 33	11 53
14	SUN	7	1	11	57	12	56	8 27	8 26	8 24	4 23	aft 24
15	Mon	8	6 59	12	56	12	55	8 48	8 48	8 48	4 11	0 58
16	Tues	10	58	13	55	14	53	9 9	9 10	9 12	4 0	1 30
17	Wed	11	56	14	53	15	52	9 31	9 34	9 37	3 47	2 6
18	Thu	12	55	15	52	16	50	9 58	10 2	10 6	3 34	2 48
19	Frid	13	53	16	50	17	49	10 29	10 35	10 41	3 21	3 44
20	Sat	14	52	17	49	18	48	11 10	11 16	11 24	3 7	4 59
21	SUN	15	50	18	47	19	46	morn	morn	morn	2 52	6 34
22	Mon	5 16	6 49	5 19	6 46	5 20	6 45	0 1	0 9	0 17	2 37	8 4
23	Tues	17	47	19	44	21	43	1 6	1 13	1 21	2 22	9 14
24	Wed	18	45	20	43	22	42	2 20	2 27	2 35	2 6	10 10
25	Thu	19	44	21	41	23	40	3 40	3 45	3 51	1 50	10 55
26	Frid	20	42	22	40	23	39	rises	rises	rises	1 33	11 34
27	Sat	21	41	23	38	24	37	7 44	7 43	7 41	1 16	morn
28	SUN	22	39	24	37	25	36	8 6	8 6	8 6	0 59	0 11
29	Mon	23	37	25	35	26	34	8 28	8 29	8 31	0 41	0 45
30	Tues	24	35	26	34	27	33	8 50	8 53	8 56	0 23	1 19
31	Wed	25	34	27	32	28	31	9 15	9 19	9 24	0 5	1 54

- 2, 1834. Date of Mr. Birney's Letter to the churches, in favor of immediate abolition
- 5, 1774. First Congress met at Philadelphia. Fifty-two members.
- 7, 1630. Boston settled.
- 10, 1831. A city meeting, called by Dennis Kimberly, Mayor of New Haven, Ct. was held, to consider a plan for the establishment in that city, of a College for the education of colored youth, at which meeting it was "*Resolved, — by the Mayor, Aldermen, Common Council and Freemen of the City of New Haven, in City Meeting assembled, That we will resist the establishment of the proposed College in this place, by every lawful means.*"
- 15, 1791. Rev. Jonathan Edwards preached in New Haven his excellent sermon on the "Injustice and impolicy of the slave-trade, and of the slavery of the Africans."
- 15, 1829. Slavery abolished in Mexico, by a proclamation of the President.
- 16 1831. Three missionaries, Butler, Trott & Worcester, sentenced to four years' imprisonment, at hard labor, in the penitentiary in Geo.
- 20, 1833. An assault was made on Miss Crandall's house, while Rev. Ray Potter was holding a religious meeting there. Rotten eggs and other missiles were thrown at the windows.

PREJUDICE AGAINST COLÖR.

Mark how a plain tale shall put you down. *Shakspeare.*

It is a singular fact that those who profess belief in a strong, instinctive, insurmountable prejudice against color, are the very ones who are most alarmed about amalgamation by intermarriage. As if the two propositions did not obviously destroy each other!

At a town meeting in New Hampshire the question was discussed whether colored people ought to be admitted into schools upon equal terms with white scholars. One individual arose and treated the subject after the usual manner of those who have thought little about it. "If we cultivate these people," said he, "the first thing we shall know they will be marrying our daughters. Such a thing as a kind social relation between the two races was never intended by Providence. The colored people are naturally inferior, and cannot be elevated. It is impossible for us to exist together in the same community with them, on equal terms; you might as well try to mix oil and water."

Upon this, a plain farmer remarked, "Why I thought you said just now that the first thing we should know they would be marrying our darters. If they wont mix any better than ile and water, what are you afraid on?"

At the same meeting, in the same place, a person observed that he had no objection to colored people's being educated; but they might get up schools for themselves; it was his opinion that white folks had better let the niggers alone. An elderly man arose, and asked the following pithy question: "When the angel of the Lord commanded Philip to enter the chariot of the Ethiopian and explain to him the Scriptures, what if Phillip had answered, 'I think, Lord, it is best for white people to let these niggers alone?'"

Let the long evenings be well improved. Hold public meetings and discussions often. In cities, let there be a course of familiar lectures on useful topics for people of color.

1836.]

SEPTEMBER — NINTH MONTH.

[30 days.]

Have we not all one Father? Hath not one God created us? Mal. 2: 10. If ye have respect to persons, ye commit sin. James 2: 9. God is no respecter of persons. Acts 10: 34. And hath made of one blood all nations of men for to dwell on all the face of the earth. Acts 17: 26. One is your master, even Christ, and all ye are brethren. Matt. 23: 8. Ye are brethren; why do ye wrong one to another?

Boston.				New York.		Pittsburgh.	
MOON'S PHASES.	D.	H.	M.	H.	M.	H.	M.
Third Quarter,	2	7	5 eve.	6	53 eve.	6	44 eve.
New Moon,	10	7	59 eve.	7	47 eve.	7	38 eve.
First Quarter,	17	11	35 eve.	11	23 eve.	11	14 eve.
Full Moon,	24	7	5 eve.	6	53 eve.	6	44 eve.

D	M	Boston.		New York		Pittsburg.		Bost.	N. Y.	Pitts.			Bost
		Sun Rise	Sun Sets	Sun Rise	Sun Sets	Sun Rise	Sun Sets	Moon rises	Moon rises	Moon rises	S. fast m s		High Watr
1	Thu	5 26	6 32	5 28	6 30	5 29	6 30	9 43	9 48	9 54	0 14		2 40
2	Frid	28	30	29	29	30	28	10 16	10 22	10 29	0 33		3 27
3	Sat	29	29	30	27	31	26	10 56	11 3	11 11	0 52		4 22
4	SUN	30	27	31	26	32	25	11 43	11 50	11 58	1 10		5 31
5	Mon	31	25	32	24	33	23	morn	morn	morn	1 30		6 50
6	Tues	32	24	33	22	34	22	0 37	0 44	0 52	1 50		8 6
7	Wed	33	22	34	21	35	20	1 38	1 44	1 52	2 10		9 1
8	Thu	34	20	35	19	36	18	2 42	2 47	2 54	2 30		9 49
9	Frid	35	19	36	17	37	17	3 49	3 52	3 56	2 52		10 26
10	Sat	36	17	37	16	38	15	sets	sets	sets	3 12		11 0
11	SUN	5 37	6 15	5 38	6 14	5 38	6 14	6 53	6 52	6 51	3 33		11 33
12	Mon	38	13	39	12	39	12	7 14	7 15	7 16	3 54	aft	5
13	Tues	39	12	40	11	40	10	7 36	7 38	7 41	4 14		0 44
14	Wed	40	10	41	9	41	9	8 1	8 5	8 9	4 35		1 14
15	Thu	41	8	42	7	42	7	8 31	8 36	8 42	4 56		1 54
16	Frid	42	6	43	6	43	5	9 9	9 15	9 22	5 18		2 40
17	Sat	43	5	44	4	44	4	9 56	10 3	10 11	5 39		3 43
18	SUN	44	3	45	2	45	2	10 54	11 2	11 10	6 0		5 4
19	Mon	45	1	46	1	46	0	morn	morn	morn	6 22		6 42
20	Tues	5 47	5 59	5 47	5 59	5 47	5 59	0 4	0 11	0 19	6 42		8 8
21	Wed	48	57	48	57	48	57	1 20	1 26	1 32	7 3		9 12
22	Thu	49	56	49	56	49	55	2 38	2 42	2 47	7 24		10 0
23	Frid	50	54	50	54	50	54	3 54	3 57	4 0	7 45		10 43
24	Sat	51	52	51	52	51	52	rises	rises	rises	8 5		11 16
25	SUN	52	50	52	50	52	50	6 29	6 30	6 31	8 26		11 49
26	Mon	53	48	53	48	53	49	6 51	6 53	6 56	8 46	morn	
27	Tues	54	47	54	47	54	47	7 15	7 18	7 22	9 7		0 23
28	Wed	55	45	55	45	55	46	7 41	7 46	7 51	9 26		0 58
29	Thu	56	43	56	44	56	44	8 13	8 19	8 25	9 46		1 35
30	Frid	58	41	57	42	57	42	8 50	8 57	9 5	10 5		2 18

- 1, 1807. First steamboat passed from New York to Albany.
- 3, 1833. Riots at New York. Garrison returned from England.
- 11, 1492. Columbus discovered Bahama.
- 18, 1831. The bill abolishing the hereditary rights of the French peerage passed in the Chamber of Deputies.
- 25, 1682. Philadelphia settled.
- 30, 1831. Nat Turner, the ringleader of the slave insurrection in Southampton Co. Va. taken. Executed Nov. 11th, 1831.

FREE LABOR AND SLAVE LABOR

While the farmers of the north are gathering in their golden harvests, the laborer who has borne the heat of summer in cultivating the soil, rejoices in the expectation of being rewarded for his labor. He and his employer have mutual interests, and they will strive to promote each other's welfare. Where slavery prevails, it is not so. The system is as much at war with *economy* as it is with justice.

"The slave is bought, sometimes at a very high price; in free labor there is no such investment of capital. The slave does not care how slowly or carelessly he works; it is the free man's interest to do his business well and quickly. The slave is indifferent how many tools he spoils; the free man has a motive to be careful. The slave's clothing is indeed very cheap, but it is of no consequence to him how fast it is destroyed—his master *must* keep him covered, and that is all he is likely to do; the hired laborer pays more for his garments, but makes them last three times as long. The free man will be honest for reputation's sake; but reputation will make the slave none the richer, nor invest him with any of the privileges of a human being—while his poverty and sense of wrong both urge him to steal from his master. A salary must be paid to an overseer to compel the slave to work; the free man is impelled by the desire of increasing the comforts of himself and family."—*Mrs. Child.*

"Wherever the option exists to employ, at an equal hire, free or slave labor, the former will be decidedly preferred. It is more capable, more diligent, more faithful, and in every respect more worthy of confidence.

"It is believed that nowhere in the *farming* portion of the United States would slave labor be generally employed, if the proprietor were not tempted to raise slaves by the high price of the Southern market, which keeps it up in his own."—*Henry Clay.*

"The labor of a West India slave costs about thrice as much as it would cost if executed by a free man."—*Dr. James Anderson.*

A West India planter found by experiment that 6 slaves stimulated by the offer of a premium did more work in the same time than 18 who were driven by the lash.—*Adam Hodgson's Letter to J. B. Say.*

"In passing from a free into a slave-state, the change is instantly visible, even to the most careless eye, and nature herself seems to droop and sicken under the withering influence of slavery."

The mind of a slave, while a slave, is like a watch without its main-spring. You may take hold of its hands by direct physical force and move them around, but you cannot make them go alone. The self-moving power is gone. But make that slave a freeman, restore his long-lost but inalienable rights, and by that *single act*, you have put the main-spring back again.—*Phelps.*

1836] OCTOBER — TENTH MONTH. [31 days.

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. — James 5: 1, 4.

Boston.				New York.		Pittsburgh.	
MOON'S PHASES.	D.	H.	M.	H.	M.	H.	M.
Third Quarter,	2	1	57 eve.	1	45 eve.	1	36 eve.
New Moon,	10	8	45 morn.	8	33 morn.	8	24 morn.
First Quarter,	17	5	40 morn.	5	28 morn.	5	19 morn.
Full Moon,	24	8	21 morn.	8	9 morn.	8	0 morn.

D	W	Boston.		New York		Pittsburg.		Bost.	N. Y.	Pitis	Bost.	
		Sun Rise	Sun Sets	Sun Rise	Sun Sets	Sun Rise	Sun Sets	Moon rises	Moon rises	Moon rises	S. fast m s	High Watr
1	Sat	5 59	5 40	5 58	5 40	5 58	5 41	9 35	9 42	9 50	10 25	3 7
2	SUN	6 0	38	59	39	59	39	10 26	10 33	10 41	10 43	4 4
3	Mon	1	36	6 0	37	6 0	37	11 25	11 31	11 39	11 2	5 7
4	Tues	2	34	1	35	1	36	morn	morn	morn	11 20	6 24
5	Wed	3	33	2	34	2	34	0 27	0 33	0 40	11 38	7 38
6	Thu	4	31	3	32	3	33	1 33	1 37	1 42	11 55	8 38
7	Frid	5	29	4	31	4	31	2 39	2 42	2 46	12 12	9 26
8	Sat	7	28	5	29	5	29	3 46	3 48	3 50	12 29	10 3
9	SUN	8	26	6	27	6	28	4 54	4 55	4 56	12 45	10 37
10	Mon	9	24	7	26	7	26	sets	sets	sets	13 0	11 13
11	Tues	10	23	9	24	8	25	6 3	6 6	6 10	13 16	11 45
12	Wed	6 11	5 21	6 10	5 23	6 9	5 23	6 32	6 36	6 41	13 31	aft 23
13	Thu	12	19	11	21	10	22	7 7	7 13	7 19	13 45	1 4
14	Frid	14	18	12	20	11	20	7 52	7 59	8 7	13 58	1 48
15	Sat	15	16	13	18	12	19	8 48	8 55	9 3	14 11	2 43
16	SUN	16	15	14	16	13	17	9 54	10 1	10 10	14 24	3 54
17	Mon	17	13	15	15	14	16	11 8	11 14	11 21	14 36	5 16
18	Tues	18	11	16	13	15	14	morn	morn	morn	14 47	6 50
19	Wed	19	10	17	12	16	13	0 24	0 29	0 35	14 58	8 5
20	Thu	21	8	18	11	18	12	1 40	1 43	1 47	15 8	8 59
21	Frid	22	7	20	9	19	10	2 53	2 55	2 57	15 18	9 44
22	Sat	6 23	5 6	21	5 8	6 20	5 9	4 3	4 4	4 5	15 27	10 21
23	SUN	24	4	22	6	21	7	5 13	5 12	5 10	15 35	10 55
24	Mon	26	2	23	5	22	6	rises	rises	rises	15 43	11 23
25	Tues	27	1	24	3	23	5	5 41	5 45	5 50	15 50	morn
26	Wed	28	4 59	25	2	24	3	6 10	6 15	6 22	15 56	0 3
27	Thu	29	58	27	1	25	2	6 45	6 51	6 59	16 1	0 38
28	Frid	31	57	28	0	26	1	7 27	7 34	7 42	16 6	1 16
29	Sat	32	55	29	4 58	28	0	8 16	8 23	8 31	16 10	2 0
30	SUN	33	54	30	57	29	4 58	9 12	9 19	9 27	16 13	2 47
31	Mon	34	53	31	56	30	57	10 13	10 19	10 26	16 15	3 38

- 22, 1791. Massacre in St. Domingo.
26, 1829. Bushrod Washington died at Philadelphia, aged 71.
30, 1831. A convention between the kings of England and France,
for the more effectual suppression of the slave-trade, signed at Paris.

NEGRO HUNT.



1836.] NOVEMBER—ELEVENTH MONTH. [30 days.

Self-defence.—Multitudes of northern men are every year going to the south, and becoming slave-holders, *by marriage* or purchase. The story is circulated here, and they are said to have “done very well.” We wish to prevent this, in future, and to preserve our neighbors, brothers and children, from participation in this sin. If we had no other reason, this would be sufficient for much more than we have done.

	Boston.			New York.		Pittsburg.	
MOON'S PHASES.	D.	H.	M.	H.	M.	H.	M.
Third Quarter,	1	9	54 morn.	9	42 morn.	9	34 morn.
New Moon,	3	8	51 eve.	8	39 eve.	8	30 eve.
First Quarter,	15	1	7 eve.	0	55 eve.	0	47 eve.
Full Moon,	23	0	43 morn	0	36 morn.	0	23 morn.

D M	D W	Boston.		New York		Pittsburg.		Bost.	N. Y.	Pitts.	S. fast		Bost.
		Sun Rise	Sun Sets	Sun Rise	Sun Sets	Sun Rise	Sun Sets	Moon rises	Moon rises	Moon rises	m	s	High Watr
1	Tues	6 36	4 51	6 32	4 54	6 31	4 56	11 17	11 22	11 27	16	16	4 36
2	Wed	37	50	34	53	32	55	morn	morn	morn	16	17	5 39
3	Thu	38	49	35	52	33	54	0 22	0 25	0 29	16	17	6 52
4	Frid	39	48	36	51	35	52	1 28	1 30	1 32	16	16	7 57
5	Sat	41	46	37	50	36	51	2 34	2 36	2 37	16	14	8 47
6	SUN	42	45	38	49	37	50	3 43	3 43	3 42	16	11	9 44
7	Mon	43	44	40	48	38	49	4 54	4 52	4 50	16	8	10 10
8	Tues	45	43	41	47	39	48	6 9	6 6	6 1	16	3	10 48
9	Wed	46	42	42	46	40	47	sets	sets	sets	15	58	11 29
10	Thu	47	41	43	45	42	46	5 45	5 51	5 58	15	52	aft 11
11	Frid	6 48	4 40	44	4 44	6 43	4 45	6 38	6 45	7 54	15	45	0 55
12	Sat	50	39	6 46	43	44	4 44	7 43	7 51	8 2	15	37	1 44
13	SUN	51	38	47	42	45	43	8 57	9 4	9 11	15	29	2 40
14	Mon	52	37	48	41	46	43	10 14	10 19	10 27	15	19	3 45
15	Tues	53	36	49	40	47	42	11 31	11 34	11 39	15	9	5 0
16	Wed	55	35	50	39	49	41	morn	morn	morn	14	58	6 17
17	Thu	56	34	52	38	50	40	0 43	0 46	0 49	14	46	7 27
18	Frid	57	33	53	38	51	40	1 54	1 54	1 55	14	33	8 27
19	Sat	58	33	54	37	52	39	3 2	3 1	3 0	14	20	9 12
20	SUN	7 0	32	55	36	53	39	4 9	4 7	4 5	14	6	9 54
21	Mon	1 4	31	56	4 36	6 54	4 38	5 16	5 13	5 10	13	50	10 28
22	Tues	2	20	57	35	55	37	6 23	6 19	6 13	13	35	11 0
23	Wed	3	30	59	35	57	37	rises	rises	rises	13	18	11 37
24	Thu	4	29	7 0	34	58	36	5 21	5 28	5 35	13	0	morn
25	Frid	6	29	1	34	59	36	6 8	6 15	6 24	12	42	0 15
26	Sat	7	28	2	33	7 0	35	7 2	7 9	7 17	12	23	0 54
27	SUN	8	28	3	33	1	35	8 1	8 7	8 18	12	3	1 35
28	Mon	9	27	4	32	2	34	9 4	9 9	9 16	11	43	2 19
29	Tues	10	27	5	32	3	34	10 7	10 12	10 18	11	22	3 11
30	Wed	11	27	6	32	4	23	11 12	11 15	11 21	11	0	3 51

- 4, 1833. A Convention met at the Adelphi Hall, Philadelphia, to form the American Anti-Slavery Society. Ten states were represented.
 6, 1833. Declaration of principles signed by the A. S. Convention.
 14, 1799. Washington died, aged 68. — 17, 1830. Bolivar died.
 22, 1620. Pilgrims landed at Plymouth, seeking a land of liberty.
 28, 1831. Insurrection of slaves in Jamaica. Martial law was proclaimed, and continued in force more than a month. 30,000 blacks were under arms, 4000 of whom were killed. Property destroyed estimated at \$15,000,000. | Emancipation will prevent insurrection.

SLAVERY IN THE DISTRICT OF COLUMBIA.

[*Extract from a Traveler's Journal.*]

February, 1835. Visited the Slave-Trader's Prison at Alexandria, where a brisk business is carried on by Franklin & Armfield, in purchasing men, women and children, and shipping them to the far South. They are bought without regard to parental ties, and children are often torn from their parents by unprincipled agents, employed for the purpose, who collect them as our country drovers collect horses, cattle, sheep, or swine, and often march them through the enclosure of the capitol, in droves, chained together. This was done during the last session of Congress. Many are committed to jail, and sold into slavery for life, to pay their jail fees. I found in the prison, under the dwelling of F. & A., about seventy men and boys, some of whom had heavy chains upon them, — and I was informed, that in another apartment were an equal number of women and girls, none of whom had any bed, or even straw to sleep on. Something called a blanket was allowed each one, and this comprehended bed and bedding, with a brick pavement for a floor. Among the females were two young women, about twenty years of age, sold to pay their jail expenses, being *free*, but having the misfortune to be arrested on suspicion, and not being able to bring the proof required, and having no friend to pay a few dollars, they must be sold into perpetual slavery. Many free persons, I was informed, were often kidnapped, and carried on board of slave vessels, to be sold at New Orleans.

A friend of mine had a boy whom he had bought for \$150, — to be free when 27 years old. A few days after the above-named visit, this boy was detected in stealing some articles from several boarders in the house. He plead guilty to the charge, and produced the most valuable of the stolen articles. He was ordered to be stripped, and *flogged as long as any life was left in him*, and then have his back washed with salt and water,* and was then sent to jail, having, however, been previously put on oath to testify against a free colored man, who was committed to jail on his testimony, as being accessory. After being committed, the *city constable* returned and informed the holder, that he knew a slave-buyer who would give \$350 for the boy, and take the risk of any complaint in regard to his being free at the age of 27, and *strongly recommended that he should be sold!!*

When your informant left, they were both [the slave and the *FREE colored man convicted on his testimony*] in the *government prison*, with about 50 other colored persons placed there for different offences, but most of them for inability to *prove* their freedom by white witnesses.

* A common practice — answering the double purpose of adding to the torture, and of hastening to restore the lacerated victim, that his master may not lose his time.

1836.] DECEMBER—TWELFTH MONTH. [31 days.

Congress meet on the 5th of this month. Can you say that you are opposed to slavery, if you have not signed a petition for its abolition at the seat of government? 'Wo unto them that decree unrighteous decrees' Are you not doing this by your representatives?

	Boston.			New York.		Pittsburg.	
MOON'S PHASES.	D.	H.	M.	H.	M.	H.	M.
Third Quarter,	1	5	27 morn.	5	15 morn.	5	7 morn.
New Moon,	8	8	16 morn.	8	4 morn.	7	55 morn.
First Quarter,	14	11	10 eve.	10	58 eve.	10	49 eve.
Full Moon,	22	7	32 eve.	7	20 eve.	7	7 eve.
Third Quarter,	30	11	7 eve.	10	55 eve.	10	47 eve.

D	W	Boston.		New York		Pittsburg.		Bost	N. Y.	Pitts.	Bost.	
		Sun Rise	Sun Sets	Sun Rise	Sun Sets	Sun Rise	Sun Sets	Moon rises	Moon rises	Moon rises	S. fast m s	High Watr
1	Thu	7 12	4 26	7 7	4 31	7 5	4 34	morn	morn	morn	10 37	4 41
2	Frid	14	26	8	31	6	33	0 17	0 18	0 20	10 14	5 39
3	Sat	15	26	9	31	7	33	1 23	1 23	1 28	9 50	6 44
4	SUN	16	26	10	31	8	33	2 31	2 30	2 25	9 26	7 51
5	Mon	17	25	11	31	9	33	3 42	3 40	3 34	9 1	8 44
6	Tues	18	25	12	31	10	33	4 59	4 55	4 50	8 35	9 36
7	Wed	19	25	13	30	11	32	6 18	6 13	6 5	8 9	10 23
8	Thu	19	25	14	30	12	32	sets	sets	sets	7 43	11 8
9	Frid	20	25	15	31	13	33	5 24	5 31	5 39	7 16	11 57
10	Sat	21	25	16	31	14	33	6 37	6 44	6 52	6 48	aft 44
11	SUN	7 22	4 25	7 17	4 31	7 15	4 33	7 57	8 2	8 10	6 20	1 30
12	Mon	23	25	18	31	15	33	9 16	9 20	9 27	5 52	2 21
13	Tues	24	26	18	31	16	33	10 32	10 35	10 39	5 23	3 16
14	Wed	25	26	19	31	17	34	11 45	11 46	11 48	4 55	4 12
15	Thu	25	26	20	31	18	34	morn	morn	morn	4 25	5 16
16	Frid	26	26	20	32	18	34	0 54	0 54	0 54	3 56	6 20
17	Sat	27	27	21	32	19	34	2 1	2 0	1 58	3 27	7 26
18	SUN	27	27	22	32	19	35	3 8	3 5	3 1	2 57	8 29
19	Mon	28	27	22	33	20	35	4 14	4 10	4 5	2 27	9 14
20	Tues	28	28	23	33	20	35	5 20	5 15	5 7	1 57	9 57
21	Wed	7 29	4 28	7 23	4 34	7 21	4 36	6 25	6 18	6 9	1 27	10 32
22	Thu	29	29	24	34	21	36	rises	rises	rises	0 58	11 12
23	Frid	30	29	24	35	22	37	4 54	5 1	5 10	0 28	11 48
24	Sat	30	30	25	36	22	37	5 52	5 58	6 7	slow	morn
25	SUN	31	31	25	36	23	38	6 54	6 59	7 7	0 32	0 25
26	Mon	31	31	26	37	23	39	7 57	8 2	8 8	1 2	1 5
27	Tues	31	32	26	38	23	40	9 1	9 4	9 9	1 32	1 34
28	Wed	32	33	26	38	24	41	10 5	10 7	10 11	2 1	2 16
29	Thu	32	34	26	39	24	41	11 9	11 9	11 13	2 30	2 55
30	Frid	32	34	27	40	24	42	morn	morn	morn	2 59	3 38
31	Sat	32	35	27	41	25	42	0 14	0 13	0 11	3 28	4 28

PRINCIPLES OF ANTI-SLAVERY SOCIETIES.

“Can any good thing come out of Nazareth? Come and see.”

These societies are composed of men of all denominations, all political creeds, every variety of natural disposition;—they are scattered over a wide territory from Maine to Kentucky, in crowded cities and secluded hamlets;—they embrace the learned and unlearned, the rich and the poor:—and yet their principles, like the testimony of faithful eye-witnesses, appear to have emanated from one source; and so indeed they did. They are the offspring of ONE Eternal Mind.

In looking over the many declarations of Anti-Slavery Societies, in order to give our readers a brief exposition of principles, we have found so much that was pure, elevated, and thrilling, that we have been at a loss what portion to choose. We give selections from the Declaration of the Ohio A. S. Convention, dated April 22, 1835,—the prospectus of the *Liberator*, Dec. 1832, and the Declaration of the National A. S. Convention, Dec. 6, 1833. They are the principles contained in the Bible, and set forth in the Declaration of Independence.

Slavery a Sin.

We believe slavery to be a sin—sin, in itself, apart from its occasional rigors incidental to its administration,—sin, because it converts persons into things, makes men property, God's image merchandize.

What is that but a sin, which sinks to the level of brutes, beings ranked and registered by God a little lower than the angels—wrests from their rightful owners the legacies which their Maker has bequeathed them—inalienable birthright endowments exchanged for no equivalent, unsundered by volition and forfeited by crime—breaks open the sanctuary of human rights, and makes its sacred things common plunder—driving to the shambles Jehovah's image, herded with four-footed beasts and creeping things, and bartering for vile dust the purchase of a Redeemer's blood, and the living members of his body? What is that but a sin, which derides the sanctity with which God has invested domestic relations—annihilates marriage—makes void parental authority, nullifies filial obligation—invites the violation of chastity by denying it legal protection, thus bidding God speed to lust as it riots at noon-day, glorying in the immunities of law?

Effects of Slavery.

The influences of slavery upon slave-holders and the slave states, are an abiding sense of insecurity and dread—the press cowering under a censorship—freedom of speech struck dumb by proscription—a standing army of patrols to awe down insurrection—the mechanic arts and all vigorous enterprise crushed under an incubus—a thriftless agriculture smiting the land with barrenness and decay—industry held up to scorn—idleness a badge of dignity—profligacy no barrier to favor—concubinage encouraged by premium, the HIGH PRICE of the mixed race operating as a *bounty upon amalgamation*—prodigality, in lavishing upon the rich the plundered earnings of the poor,

accounted high-souled generosity — revenge regarded as the refinement of honor — aristocracy entitled republicanism, and despotism chivalry.

It has desecrated our federal city, smitten with its leprosy our national temple, turned its sacred courts into human shambles, and provided seats for them that sell men. It is at war with the genius of our government, and divides it against itself. It scoffs at our national Declaration, brands us with hypocrisy before the nations, paralyzes the power of our free institutions at home, makes them a hissing and a by-word abroad, and shouts our shame in the ears of the world.

This is slavery — as it exists to-day, sheltered under the wings of our national eagle, republican law its protector, republican equality its advocate, republican morality its patron, freemen its body guard, the church its city of refuge, and the sanctuary of God and the very horns of the altar its inviolable asylum!

Against this whole system, we do with one accord, in the name of humanity and eternal right, record our utter detestation, and enter our solemn protest. Slavery being sin, we maintain that it is the duty of all who perpetrate it immediately to cease; in other words, that *immediate emancipation* is the *sacred right of the slaves*, and the *imperative duty of their masters*. — *Ohio Declaration*.

Immediate Emancipation.

By immediate emancipation we do not mean —

That the slaves shall be turned loose upon the nation, to roam as vagabonds or aliens — nor

That they shall be instantly invested with all political rights and privileges — nor

That they shall be expelled from their native land to a foreign clime, as the price and condition of their freedom. But we mean —

That, instead of being under the unlimited control of a few irresponsible masters, they shall really receive the protection of law:

That the power which is now vested in every slave-holder to rob them of their just dues, to drive them into the fields like beasts, to lacerate their bodies, to sell the husband from his wife, the wife from her husband, and children from their parents, shall instantly cease:

That the slaves shall be employed as free laborers, fairly compensated, and fully protected in their earnings:

That they shall be placed under a benevolent and disinterested supervision, which shall secure to them the right to obtain secular and religious knowledge, to worship God according to the dictates of their own consciences, to accumulate wealth, and to seek an intellectual and moral equality with their white competitors. — *Garrison*.

Plan of Operation.

We shall organize Anti-Slavery Societies, if possible, in every city, town and village of our land.

We shall send forth Agents to lift up the voice of remonstrance, of warning, of entreaty and rebuke.

We shall circulate, unsparingly and extensively, anti-slavery tracts and periodicals.

We shall enlist the PULPIT and the PRESS in the cause of the suffering and the dumb.

We shall aim at a purification of the churches from all participation in the guilt of slavery.

We shall encourage the labor of freemen over that of the slaves, by giving a preference to their productions; — and

We shall spare no exertions nor means to bring the whole nation to speedy repentance. — *Declaration of the A. A. S. Convention.*

YOU KNOW NOTHING ABOUT THE SUBJECT.

Those who would paralyze our exertions and shut our mouths, in reference to our great national SIN, often tell us, that we at the north know nothing about slavery, and that we must have nothing to do with it. We answer, *first*, that in questions of duty we seek direction from the Scriptures of truth, and from the FOUNTAIN of wisdom, — not from any inferior source. Right and wrong are of the same nature, in all ages and places. We need not leave our own firesides to learn that man has no right to hold his fellow man as property. *Secondly*, If we are ignorant, it is because the means of obtaining knowledge have been withheld. There has been a criminal neglect on the part of those who control the great avenues leading to the public mind. The man who repeats this objection, should blush with shame. It is adding infamy to sin. We are scattering light and knowledge throughout the world, and striving to abolish every unholy practice, which exists in the most remote nations; — but when we would turn our attention to a system of transcendent guilt in our own nation, we are met with the rude rebuff, '*Hands off! you know nothing about the matter.*' But we OUGHT to know something about it, and we cannot remain innocently ignorant. Give us information. Let slavery be exhibited in the light of day, if it will bear the light. We are participants in the crime, and are under solemn obligations to acquaint ourselves with its nature and its fruits. It is the duty of all who have light on this subject, to spread it abroad, that we may act intelligently; for, as we are personally implicated in this matter, WE MUST ACT.

We are not, however, so destitute of information as our opponents wish we were. We derive much information from public documents. The following extracts will show that some of the important principles of northern abolitionists are advocated by southern legislators. The subject was discussed in the Virginia House of Delegates, Jan. 1832. The following are extracts from speeches made on that occasion.

A VOICE FROM VIRGINIA.

[Extract from the speech of John A. Chandler, of Norfolk Co.]

After referring to the language used in the Bill of Rights, he says, 'Has slavery interfered with our means of enjoying *life, liberty, property, happiness and safety*? Look at Southampton. The answer is written in letters of BLOOD, upon the floors of that unhappy county.' ... 'But, sir, will this evil, this CURSE, not increase? Will not the happiness and safety of those who may come after us, be endangered in a still greater degree by it? How then can we reconcile it to ourselves to fasten this upon them? Do we not endanger our very NATIONAL EXISTENCE by entailing slavery upon them? ...

'The truth is, that our ancestors had NO TITLE to this property, and we have acquired it only by legislative enactments, sanctioned by the necessity of the case. It may be argued that length of time has *created* a title. Some thirty years ago, a frigate sailed on a cruise, and has never been heard of since. Imagine, for a moment, that it was now announced to this nation, that the ship had foundered on the coast of Africa, and her crew, or part of them, were SLAVES to some petty monarch in that country: — think you, sir, that we would listen to the plea of length of time? No; the voice of a mighty people, with resistless force, would proclaim that FREEMEN CAN NEVER BE MADE SLAVES, and the hum of preparation to demand our long-lost brethren, would soon resound throughout the land.'

[From the speech of Thomas J. Randolph of Albemarle.]

'In the last 40 years, the whites in Eastern Virginia have increased 51 per cent; the blacks **186** per cent. Forty years ago, the whites exceeded the colored 25,000; the colored now exceed the whites 81,000; a net gain of the blacks over the whites in 40 years of 106,000; and these results too, during an EXPORTATION of near 260,000 slaves since the year 1790, now, perhaps, the fruitful progenitors of *half a million* in other states.'... 'It is a practice, and an *increasing* practice, in parts of Virginia, to REAR SLAVES FOR MARKET. How can an honorable mind, a patriot, and a lover of his country, bear to see this ancient dominion converted into one grand menagerie where *men are to be reared for market*, like oxen for the shambles? Is it better, is it not worse than the [foreign] slave-trade, that trade which enlisted the labor of the good and the wise of every creed and every clime to abolish it? The trader receives the slave, a stranger in language, aspect, and manner, from the merchant who has brought him from the interior. The ties of father, mother, husband, and child, have all been rent in twain; before he receives him his soul has become callous. But here, sir, individuals, whom the master has known from infancy, whom he has seen sporting in the innocent gambols of childhood, who have been accustomed to look to him for protection, he TEARS from the MOTHER'S ARMS, and sells into a strange country, among strange people, SUBJECT TO CRUEL TASK-MASTERS. In my opinion, sir, IT IS MUCH WORSE.'

'He [a member who preceded him] has attempted to justify slavery *here*, because it exists in *Africa*, and has stated that it exists all over the world. Upon the same principle, he could justify any of the abominations and enormities of savage tribes. Does slavery exist in any part of civilized Europe? *No, sir, in no part of it.* America is the ONLY CIVILIZED CHRISTIAN NATION that bears the opprobrium! In every other country where civilization and Christianity have existed together, they have erased it from their codes,—they have blotted it from the page of their history.'

Have civilization and Christianity no efficacy, in *this country*? Shall they ever be a theme of reproach for the savage and the heathen?

[From the speech of James M'Dowell, Jr. of Rockbridge.]

'Who, sir, that looks at this property as a legislator, and marks its effect on our national advance, but weeps over it as the worst of patrimonies? Who that looks to this unhappy bondage of our unhappy people in the midst of our society, and thinks of its incidents and its issues, but weeps over it as a *curse upon him who inflicts*, as upon him who suffers it?

'If I am to judge from the tone of our debate, from the concessions on all hands expressed, there is not a man in this body, not one, perhaps, that is even represented here, who would not have thanked the generations that have gone before us, if, acting as public men, they had brought this bondage to a close.'... 'Proud as are the names for intellect and patriotism which enrich the volumes of our history, that name—that man—*above all parallel would have been the chief*, who could have blotted out this curse from his country.'*...

* And yet, if you relieve them from this *dreadful curse*, you must—give them *Compensation!*

'Slavery has come down to us from our fathers, and the question now is, shall we, in turn, hand it over to our children? Hand it over to them aggravated in every attribute of evil? Shall we perpetuate the calamity we deplore, and become to posterity, the objects, not of kindness, but of cursing?

'Sir, you may place the slave where you please,—you may dry up, to your utmost, the fountains of his feelings, the springs of his thought,—you may close upon his mind every avenue to knowledge, and cloud it over with artificial night,—you may yoke him to your labor as the ox, which liveth only to work, and worketh only to live—you may put him under any process which, without destroying his value as a slave, will debase and crush him as a rational being;—you may do this, and the idea that he was born to be free will survive it all. It is allied to his hope of immortality—it is the ethereal part of his nature which oppression cannot reach; it is a torch lit up in his soul by the hand of the Deity, and never meant to be extinguished by the hand of man.' [How fanatical!]

'Admitting the subject cannot be approached without danger *now*, the great question for us to determine is, whether, by delay, it may not become fearfully worse, and in process of time attain a magnitude far transcending our feeble powers.'... 'Gentlemen say, let things alone; the evil will correct itself. "We may let things alone, but they will not let us alone."... 'There is a still small voice, which speaks to the heart of man in a tone too clear and distinct to be disregarded. It tells him that **EVERY SYSTEM OF SLAVERY IS BASED UPON INJUSTICE AND OPPRESSION**. If gentlemen disregard it now, and lull their consciences to sleep, they may be aroused to a sense of their danger, *when it is too late to repair their errors*.'

'If slavery can be eradicated, let us get rid of it. If it cannot, let that melancholy fact be distinctly ascertained; and let those who are now awaiting with painful solicitude the result of your determination, pack up their household goods, and find among the prairies of the west, that security and repose which their native land does not afford.'

Many interesting extracts from the same debate, are given in the "Testimony of God against Slavery," by La Roy Sunderland.

PRODUCE OF SLAVE LABOR—By C. STUART.

Why do slave holders keep slaves?

For the sake of the produce of their labor.

What makes them want the labor of slaves?

To make money by it.

How can they make money by it?

By getting people to buy, sell and consume its productions.

If they could not get any body to buy these productions, would they keep slaves?

Certainly not.

What relation then is there between slave-holders, and the buyers, venders, and consumers of the produce of slave labor.

The slave-holders are merely the hirelings of the consumers:—*as* slavery produces the slave-trade—*so*, buying, selling, and consuming the fruits of slave-labor, produces slavery.—Appetite creates a demand for sugar, coffee, rice, cotton, &c. &c., and slave masters know

that this appetite is strong and universal enough, to secure a market, *however* it is supplied. They do not make sugar in order to oppress or destroy the slave, but in order to make money; and their guilt is, that *when* they find, that they cannot make money so conveniently without oppression, they rather oppress than not make money.

The buyers, venders and consumers of slave produce hold out the lure and supply the motive. — They say, "We want sugar," &c. The slave-holders reply, "We will get sugar for you." — "How?" cry the consumers — "By the forced and unrequited toil of the guiltless poor," return the slave-holders. — "We wish you would get it for us," cry the others, "by paying your laborers fair wages, and by treating them like men." "That we will not," retort the slave-holders. — "But that is too bad," exclaim the consumers — "you are a set of men-stealers, and we abhor your system. — But we must have sugar! — We will raise societies against slavery. — We will petition Congress. — We will proclaim your guilt from the Pulpit, the Press and the Lecture room. — We know indeed that you would not keep slaves, if we did not hire you to do so. — But sugar we must have, *cost what it may*. — Here is our money. — Go — send your slaves to the field — drive on — never mind their wrongs — regard not their blood. — Yet, it is a horrible crime to keep slaves. — Oh, how we pity them!"

The consumers of slave produce consume it, not in order to support slavery, but in order to please their appetites. — Their guilt is, that *when* they find, that they cannot get sugar so conveniently without having and supporting oppression, they rather support oppression, than not have sugar. — Appetite calls. — The consumer holds out his money. — The slave-holder takes it and does the work. — The plundered and outraged slave is hastening to meet them both at the bar of God.

TO CHILDREN. — *Imitation of Miss Barbauld's Seasons.*

Who is this that is walking to and fro in the land, with a forehead of brass, and a heart of steel? One of her hands is filled with whips and fetters. In the other she grasps the hire of the laborer, which is kept back by fraud. Wherever she sets her foot, the land is cursed. Thorns and briars spring up around her. Decay and ruin mark her path. Her breath is deadly poison. Churches and schools shrink away from her approach. The colored man is filled with horror as she advances. She crushes his energies, and seeks to blot out his mind. Shrieks and groans are the music she delights to hear. Hearts broken with anguish are her food. Blood and tears are her drink. She tramples the Bible under her feet, and defies its Author. She loves darkness, and tries to cover herself with a thick veil. She has a multitude of flatterers, and many mouths are filled with her praise. She corrupts watchmen by bribery. They warn not the people against her. Lawgivers tremble at her frown. She laughs at their feeble efforts to oppose her. Youths and maidens, do you know this frightful monster? Can you tell me her name?

Mr. Thome of Kentucky once said, "The plantations of the south are grave-yards of the mind: the inexpressive countenances of the slaves are monuments of souls expired, — and their spiritless eyes are their epitaphs."

THE LAWS OF GOD AND THE LAWS OF SLAVERY.

Choose you this day whom ye will serve. — Josh. 24: 15.

"Thus saith the LORD."

"Ye have made the commandment of God of none effect."

1 Search the Scriptures.
John 5: 39.

1 Most of the slaves are not allowed to learn to read, and therefore cannot search the Scriptures.

2 Not forsaking the assembling of ourselves together, &c.

Heb. 10: 25.

2 In Georgia, any Justice of the Peace may at his discretion break up any religious assembly of slaves, and may order each slave present, to be "corrected, WITHOUT TRIAL, by receiving on the bare back twenty-five stripes, with a whip, switch or cowskin." *Str.* 91, 92.

In Virginia, all evening meetings of slaves, or of free blacks or mulattoes associating with slaves, are forbidden. Laws of similar tendency exist in many of the slave-holding states.

3 Train up a child in the way he should go, & when he is old, he will not depart from it. Prov. 22: 6.

3 The laws recognize not the parental relation as belonging to slaves. A slave has no more legal authority over his child than domesticated brutes have over their young.

4 What God hath joined together, let not man put asunder.

Mark 10: 9.

4 The law affords no protection to the marriage of slaves. They may indeed be formally married, but so far as legal rights and obligations are concerned, it is an idle ceremony. The connection may at any time be *legally* broken up, to gratify the avarice or licentiousness of the master.

5 Go ye therefore and TEACH all nations.

Matt. 28: 19.

Wo unto you, lawyers, for ye have taken away the key of knowledge.

Luke 11: 52.

Deut. 6: 7.

5 In Georgia, if a white teach a FREE negro or slave to read or write, he is fined \$500, and imprisoned at the discretion of the court. If the offender be a colored man, bond or free, he is to be fined or whipped. Of course a father may be flogged for teaching *his own child!* The law was passed in 1829.In N. C. it is unlawful to teach a slave to read or write, or to sell or give him any book or pamphlet, *Bible not excepted.*

In Lou. the penalty for teaching slaves to read or write is one year's imprisonment.

6 Go ye into all the world, and preach the gospel to EVERY CREATURE.

Mark 16: 15.

Exhort one another daily.

Heb. 3: 13.

6 In N. C. it is unlawful for a colored man to preach the gospel, whatever his attainments or piety.

In Geo. if a FREE negro preaches to his companions, or exhorts them, he may be seized without warrant, and whipped thirty-nine lashes, and the same number of lashes may be applied to each of his congregation.

7 Feed my lambs.

John 21: 15.

Come, ye children, hearken unto me; I will teach you the fear of the Lord.

Ps. 34: 11.

7 In Louisiana, the penalty for instructing a *free black* in a SABBATH SCHOOL, is for the first offence five hundred dollars, — for the second offence *DEATH*.Though similar laws do not exist in the other states, yet there are but *very few* Sabbath schools for slaves. In 1830, the number of slaves under the age of 24, was 1,322,490; No. of free colored persons in slave states under 24, 108,149.

8 Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding. Take fast hold of instruction.

Prov. 4: 7, 13.

8 In S. C. any assembly of FREE negroes, even in presence of white persons, "in a confined or secret place, for the purpose of mental instruction," is an unlawful assembly, and may be dispersed by the magistrate, who is authorized to inflict twenty lashes on each *free negro, mulatto or slave* attending the meeting. *Stroud*, 89.

9 Be not forgetful to entertain strangers.

Heb. 13: 2.

9 In S. C. if a free negro *entertains* a runaway slave, he forfeits £10, and if unable to pay the fine, as must almost always be the case, he is sold as a slave for life. In 1827, a *free woman and her three children* were thus sold for harboring two slave children.

10 And the servant which knew his lord's will, and prepared not himself, nei-

10 In Ky. white men suffer death for four crimes only, slaves for 11. In Va. there are 71 crimes for which slaves suffer death, and whites nothing worse than imprisonment.

ther did according to his will, shall be beaten with *many stripes*. But he that *knew not*, and did commit things worthy of stripes, shall be beaten with *few stripes*. Luke 12: 47, 48.

11 One witness shall not rise up against a man for any iniquity, or for any sin: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

Deut. 19: 15.

12 Thou shalt not deliver unto his master the servant which is escaped from his master unto thee.

Deut. 23: 15.

13 Ye shall hallow the fiftieth year, & proclaim liberty throughout all the land, unto ALL the inhabitants thereof. Lev. 25: 10.

In Mississippi these offences are 38 in number, and for several of them whites are not punished at all.

The slave is without religious instruction, unable to read, too ignorant to comprehend legislation, and probably does not know of the existence of half the laws by which he suffers. Thus slave-holders do in effect say, 'Where *little* is given, *much* shall be required.'

11 Neither a slave or FREE colored person can be a witness against any free white man, in a court of justice, *in any case*, but they may testify *against* a slave or free colored man, even in cases affecting life. Stroud says, this law "places the slave, who is seldom in view of more than one white person at a time, entirely at the mercy of this individual." (p. 66) He has a full license to commit *any CRIME* with impunity, for it cannot be proved against him.

12 Not only do the slave holding states break this law in their intercourse with one another, but the *free states* (as the Constitution is generally interpreted) have entered into a solemn compact with slave-holders to set it at defiance.

13 In this 'land of liberty,' slavery is declared by law to be perpetual. Laws exist in most of the southern states which forbid or discourage emancipation. Slavery has existed in this land two hundred years. Spread light and truth abroad, and soon the '*Trump of Jubilee*' will sound.

The above are only a few of the many particulars in which the slave laws are in direct opposition to the laws of God. Are we presumptuous in saying that they are "before God utterly null and void," and that "they ought to be instantly abrogated?"

These laws afford a melancholy proof that "what begins in injustice must be carried on in crime." If slavery were a "rightful relation," it could not lean for support on laws of such heaven-daring atrocity. By enacting them slave-holders have published to the world that slavery is in its own nature anti-christian and tyrannical, and that it can only be supported by adding sin to sin. Slavery is the corrupt root from which all these bitter fruits proceed. Abolitionists are aiming heavy blows directly at the root, and every branch, twig and leaf of the system shows, by its trembling, that the blows are taking effect. Reader, are you assisting in the work? If not, are you prepared with an excuse to render at the judgment of the great day?

FEMALES OF NEW ENGLAND.

You, who are the favored inheritors of a country irradiated by the purest beams of heavenly truth; blest by freedom so perfect, that, feeling no fetter, you forget that you are free; you who are surrounded by comforts, gratifications and luxuries, showered in rich profusion — you to whom the names of father, brother, husband, are filled with delightful meaning, you who can clasp your smiling babe to your maternal bosom, without feeling an *awful apprehension* that each opening of your door will usher in the 'cruel spoiler' of your happiness, — come forth, and engage in the defence of a large class of your fellow immortals, and of a countless host of 'daughters yet unborn,' who are doomed to cheerless bondage, compulsory heathenism, unrequited and unpitied toil, and who are shut out from all the tender charities and comforts of life. We ask you to engage in no enterprise of extravagant purpose, or of doubtful utility; but in the sober cause of truth,

justice, and benevolence. Come forth, then, under the guidance of the three Christian Graces, Faith, Hope, and Charity. In full assurance of FAITH, founded on the rock of divine authority, and with HOPE, anchored on the same immutable basis, in every difficulty that may seem to impede the work, you may firmly 'say to this mountain, be thou removed, and it shall be done.' And when 'tongues shall cease, and knowledge vanish away,' that grace which 'never faileth,' CHARITY, 'the bond of perfectness,' shall finally unite the rescued race to those who have been made the favored instruments of their salvation, in the everlasting kingdom of their common Savior.

Petitions for the abolition of slavery in the Dist. of Columbia, to be signed by ladies, are to be had in Boston. Let not one of you fail to sign it. Congress will give you a hearing:

A WOMAN FOR SALE !

[The following is from the Portland Advertiser. It occurred in March, 1833.]

Within ten feet of the office of the Richmond Enquirer, there was on an auction flag the following amusing advertisement: 'By virtue of an order of the Hastings Court for the city of Richmond, pronounced on the 22d day of February, [Washington's birth day, mark ye,] will be sold, in front of the High Constable's office, on Monday the 11th inst. one bright mulatto woman, about 26 years of age; (very likely,) also *some empty barrels and sundry old candle boxes, &c.,* to satisfy the above attachment, and all costs attending the same.' This was dated March 1st, and regularly signed. As I was going by the crowd, and this auction flag, I was struck with the question of the auctioneer, who seemed to have his eye on me. '*Do you want to buy a woman?*' I then read the advertisement, and remembered that I was in a land where slaves and horses were commodities equally marketable. '*Do you want to buy a woman?*' was the interrogation pressed upon every passer-by. The auctioneer was loudly exclaiming, two hundred dollars, only two hundred dollars for this likely woman. Two hundred and ten shall I say? Two hundred and ten, 210, 210 — who bids? 215, 215 — a likely woman — 215, only 215 — 215 — a good seamstress, stout, healthy — only 215 — 220 — is a good cook — 230, only 230 dollars bid — 235 — 240 — 245 — 250, 250 — going, a woman a going for only 250 dollars — 260, only 260, 260, shall I knock her off for only 260 dollars? 260 dollars is the only bid. 270, did you say? yes, 270, 270, 270, as fine a woman as was ever under the hammer — 275 — 280 — 290 — 300 I am bid. 300 dollars for a woman worth 500 dollars. 310, going, a woman going for 310 dollars — fine, likely, stout — 315, 320 dollars, a going, a going — speak quick, a going, a going, a going, going, and — and — and — a going, for 320 dollars — and — and — gone to Mr. ———.'

I give you details because they interested me beyond measure — and I think you have readers who will not be less interested than I was, in the details of the auction. The woman trotted off with her new master, and I busied myself with inquiring into the particulars. I learned that her husband was free, and that he bought her a slave, and then married her. Thus she was his wife and his slave, and he held her by a double tenure, and could sell her when he pleased. The husband got into debt and then ran off, — and his wife was attached as his slave, and sold by order of the Court, to pay the debt.

NEGRO HUNT.

By the unsolicited kindness of Mrs. Child, we have been permitted to use some of the elegant engravings which appeared in the Oasis. We have placed one of them opposite the Calendar page for November, to remind our northern sportsmen that while they are amusing themselves in hunting the wild game of the forest, others are employed in hunting those whom God has stamped with his own image. The engraving, in the Oasis, accompanies a very interesting and affecting article, in which several "Negro Hunts" are mentioned, of which the author was himself a witness.

The writer speaks of the man with whom he resided, as "an opulent planter, in the interior of Georgia, in whose family the evils of slaveholding were palliated by every expedient that a humane and generous disposition could suggest." But though the proprietor "was distinguished for his generosity and kindness of heart," his overseer "was a man of depraved character, and a victim to brandy." This apparent anomaly is accounted for from the fact that a good man is seldom willing to become a slave-driver, and consequently the master is often obliged to employ bad ones or none.

Four of the slaves on this plantation, having been treated with extreme cruelty by the overseer, deserted, and took to the woods, where they had not remained long, however, before he discovered their retreat, and informed the master. They stayed in an extensive, swampy forest, and lived upon such provision as they could carry off from the neighboring plantations. A night was agreed upon between the overseer, and several adjoining planters, for a hunt. At midnight, when active preparations were making for the expedition, a scene occurred, which the writer thus describes: "The children of the family had partaken of the general excitement, and arisen from their beds. As I entered the room, I could hear one of the youngest of them say, 'Why, pa, you would not kill Ralph, would you?' — 'I would take him, and sell him, and get money for him,' said the next in age. 'You will only lame him, I suppose, so as to seize him,' said the mother. 'I would rather kill him, than the best fat buck in all the country,' replied the father, as he rammed down the heavy charge."

New England mothers, would the wealth of the world tempt you to expose your children to the influence of such a scene?

The hunt, that night, was unavailing; but a few days after, an invitation was sent, some distance, for a man whose dogs were famed for their scent, and whose death-dealing rifle had been repeatedly tried for a similar purpose. The gang which was to be taken consisted of the four slaves above mentioned, and several others, from different plantations, who had joined them. The rifle of the fortunate hunter laid Ralph bleeding upon the ground. Others were wounded less dangerously, and some were secured without injury.

Reasonable request. We are natives of this country; we ask only to be treated *as well* as foreigners. Not a few of our fathers suffered and bled to purchase its independence; we ask only to be treated *as well* as those who fought against it. We have toiled to cultivate it, and to raise it to its present prosperous condition; we ask only to share equal privileges with those who come from distant lands to enjoy the fruits of our labor. — Rev. Peter Williams, (a colored man) Rector of St. Philip's Church, New York.

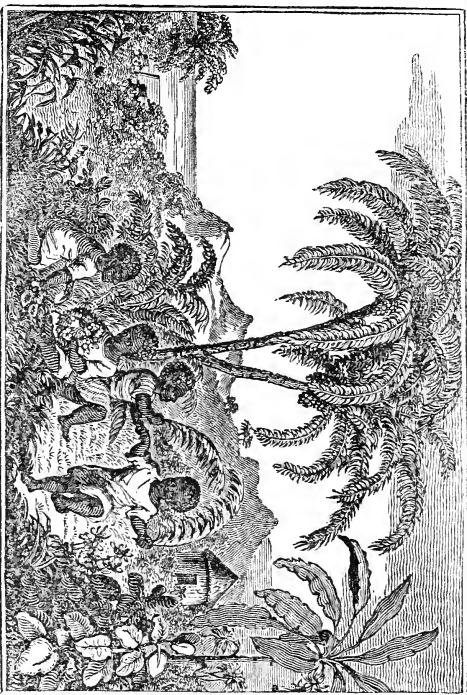
EXTRACTS FROM A CHRISTIAN SLAVEHOLDER'S DIARY.

SABBATH, May 21, 182-. Attended church to-day; heard Mr. — preach a Missionary sermon. Was very eloquent. Text— 'Go ye into all the world, and preach the gospel to every creature.' Displayed in glowing colors, the wretched state of the heathen, who are holden in the 'bondage' of sin; and most affectingly described the dark places of the earth, which are full of the habitations of *cruelty*. My feelings were greatly moved;—in the collection taken up at the close of the service, gave — dollars; all the profit which I made yesterday in trading off my negro Sam, to parson G. Should have given more, but for the loss I experienced last week in the death of Bill, who took cold after being 'flogged.'— Shall attend the auction to-morrow, and if I make a profitable bargain—as I hope to, for the slaves of squire B. *must be sold*—I shall remember the poor heathen. After Church, had to wait ten or fifteen minutes for my coachman; wondered why he did not come—when he came, he was unwilling to tell the reason of his delay; promised him a *flogging*. When I reached home, found he had been looking at the pictures in my 'great Bible,'—which was what detained him: gave him a sound flogging—as I never lie to my negroes—and told him if he ever touched the Bible again, I would double the castigation. This evening, heard a great noise in my outer kitchen—approached, to learn the cause, and found Sal, wailing bitterly, because I sold her son Sam, yesterday, to Parson G.; told the foolish creature to be silent, or I would horse-whip her, as I could not be disturbed.—Finding she would not be quiet, I took my horse-whip, and let her feel the lash two or three times, which stilled her for the night.

MONDAY, 22.—After morning prayers, ordered my coach, for the purpose of attending the auction at 'Squire B's. Sale commenced at 10 o'clock;—he had a fine lot of negroes, two or three elegant horses, and considerable other live stock for sale. One of his servants, however, had lost an eye, by the stroke of a whip:—strange that men will be so blind to *their own interests*, as not to be more careful where they strike, when they correct their slaves! Bought a very likely looking young fellow, of about five and twenty, who I think will answer admirably for a groom;—he had one boy, three or four years old, who was bought by brother C., whom I saw at the communion table, yesterday;—his wife was 'knocked off,' I think, to Rev. Mr. — of —, who wanted a wet nurse; she having lost her child, by having been worked a little too hard the day before its birth.—Bought several others, at a very low rate, whom I intend for the plantation. On returning home, found, to my sore vexation, that Sal had cut her throat, for grief at being separated from her boy, whom I sold last Saturday. This loss will so far counterbalance the good bargains I made at the auction to-day, that I shall not, for the present, be able to give any more for the conversion of the *poor heathen*.

TUESDAY, 23.—Rode to my plantation to-day;—looked into the cottage of my old slave, Sambo, and found him dead!—Poor fellow;—he was long a good servant, but for some time has not been able to earn his living. I intended to have given him his freedom, but it is now too late.—Wife says I must buy another woman to take Sal's place;—regret that I did not buy the wife of my groom;—though I suppose it would have disappointed the *minister*. *Boston Telegraph*.

This is one of the pictures printed in the Oasis to illustrate the true and interesting story of Malem-Boo. One of the little boys in the picture is called Yazoo, a son of Malem-Boo. Some boys have come to see him, and they are playing together under the shadow of the Palm trees. His mother, who was at work in the house, looked out very often to see if he was safe. The boys were so pleased with their sports that they often laughed very loud, and his mother, hearing their voices, did not look out so often. Soon, it was all still.



Yarrima, for that was the mother's name, ran out to the place where she saw the children last, calling, "Yazoo! Yazoo!" but she heard no answer. Urged by a mother's love, she rushed forward, towards the hut of her nearest neighbor. But soon she saw the tracks of white men in the sand, and the foot prints of little children with them. At sight of these, she uttered a shriek of anguish, for then she knew that her little boy was stolen. Those men, whose faces you can see at the left side of the picture, had carried off all the boys that had been so happy at their play. Though Yarrima knew that the men would catch her, if they saw her, yet she ran on towards the sea shore, calling "Yazoo," as loud as she could. She climbed to the top of the highest rock on the shore, and saw the white man's boat moving rapidly over the water towards a distant vessel. I have not room to tell you more. If you can get the Oasis, you will there learn what became of Yazoo, and his father and mother.

Those white men stole the little boys because they knew they could carry them to places where men kept slaves, and get money for them. There are a great many slaves in this country. The girls and

boys in Utica, N. Y. and the girls in Providence, R. I. and in some other places, have formed themselves into Anti-Slavery Societies, and have done something for the slaves. In Providence, the girls worked with their needles, and made watch-guards, bead bags, and many other pretty and useful articles. They put some little sentences about the slaves into the things they made, so that those who bought them might be often put in mind of those who are held in bondage.

One sentence used by them was this: "May the use of our needles prick the consciences of slave-holders." I once saw a pretty watch-guard made by them, in which they had worked the sentence,

"O sons of freedom, equalize your laws;
Be all consistent, plead the negro's cause."

When they had sold the things they had made, they had thirty dollars to send to the treasurer of the American Anti-Slavery Society. This is enough to pay for 3600 copies of the paper called Human Rights, or 4600 copies of the Slave's Friend. I think it will be so used as to "prick the consciences" of many slave-holders. If you will turn to page 12, you will see that the American Society rejoices in the formation of Juvenile Anti-Slavery Societies, and earnestly desires that they may be formed in all parts of the country. When the Almanac is printed for next year, I hope I shall be able to tell of many societies of children, who are showing their thankfulness for the blessings they enjoy, by doing something for the wretched slave children.

WHERE IS THY BROTHER?

"What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts. ISAIAH.

What mean ye that ye bruise and bind
My people, saith the Lord,
And starve your craving brother's mind,
That asks to hear my word?

What mean ye that ye make them toil
Through long and dreary years,
And shed like rain upon your soil
Their blood and bitter tears?

What mean ye that ye dare to rend
The tender mother's heart;
Brothers from sisters, friend from friend,
How dare you bid them part?

What mean ye, when God's bounteous hand
To you so much has given,
That from the slave who tills your land
You keep both earth and heaven?

When at the judgment God shall call,
WHERE IS THY BROTHER? say,
What mean ye to the Judge of all
To answer on that day?

E. L. F.

☞ All articles designed for insertion in the Almanac for 1837, must be sent to us before the last day of May 1836.

TO SLAVE-HOLDERS.

[The following, though addressed to an individual, is designed for all, who hold human beings as their property.]

To D. S., Esq. ———, VIRGINIA.

To justify yourself for keeping your fellow men in slavery, you allege that you treat them well. They have no reason, you say, to complain of their tasks, or food, or clothing. You do not allow them to be shocked with execrations, or cut with whips, or burnt with irons. You are a kind master, every way; and have no doubt, that your slaves love you tenderly and warmly. But all this, is just nothing to the purpose. You do not touch the point where I would direct your eye and fix your thoughts. I was not charging you with guilt in treating your slaves cruelly; *but in robbing them of what distinguished them from dogs.* I charge you with seizing your own brethren, and, as far as you are able, *reducing them to dogs.* Your starving them or feeding them; your kicking them or caressing them is altogether an incidental thing. It does not reach the spot, where your blame lies. However you may treat them, while you hold them as your slaves, you treat them not like *men*, as they are; but like dogs, as they are not. And have you the face to say, that you are not to blame for turning human beings into brute beasts, merely because in doing so, you may not add some petty violence to this dreadful outrage? A skilful hand and a keen razor, then, by which the life of your child may, without affright or pain, be taken away, ought to clear the act from the guilt of murder! No, no. *Your wickedness lies in robbing your fellows of their dearest rights.* AND THIS ACT CANNOT BE SO PERFORMED AS TO CHANGE ITS NATURE. *It is the act itself*, however performed, which I call on you in the name of God and human nature, to hate, deplore and renounce. All nature is against you in this thing. And while anything of nature remains in me, I must still urge you to take your hand from your brother's throat; and while anything of nature remains in you, you cannot help feeling, that so you ought to do.

"*But the Bible.*" I wonder much how, as a slave-holder, you came to betake yourself to the Bible for encouragement and support. To which of the precepts of the Bible does not the system, of which you are a living part, stand directly opposed? Which of these precepts may the slave obey? To ascertain his relations, duties, prospects, may he "SEARCH THE SCRIPTURES?" May he employ all the time and means, which may be requisite, to make him "GROW IN THE KNOWLEDGE" of Jesus Christ; to enable him, "LEAVING THE PRINCIPLES OF THE DOCTRINE OF CHRIST," to "GO ON UNTO PERFECTION?" Thus may he "LET HIS LIGHT SHINE," by honoring the doctrines and precepts of the Savior? Dare you appeal to the Word of God, in support of a system of *theft*, and *adultery*, and *murder*? You know, that slavery, under every aspect and influence, is a direct and foul attack upon the broad precept of the Gospel; "*Thou shalt love thy neighbor as thyself.*" And yet you quote the Bible, to justify your slave-holding! For shame! Give over such a task to those bold blasphemers, who, in priestly robes and in sacred places, dare to throw the Bible, as a shield, over a system of pollution and blood.

You assure me, "*that your slaves are not fit for freedom.*" How can that be? A number of them were born on your premises, and

have always been under your control. Your own sons, trained by your hand, you regard as fit for freedom; and you assert, that your slaves have in no respect any reason to complain of the treatment they have received from so kind a master. Yet you now so boldly declare, that *they are not fit for freedom!* Strange kindness you must have shown them; to leave them twenty-five or thirty years so much neglected and degraded, as to be unfit to be *trusted with themselves*; That is to treat men like dogs, with a witness.

But you mean "to train them to act the part of freemen." How? By *giving them the education of slaves!* Why, you beat the fool, who said he never would trust himself to the water, till he had learned to swim! How can men be trained for freedom by being kept in slavery? To be trained for freedom, they must breathe the spirit and cherish the sentiments, and exert the powers, and form the habits of freedom. And can they do this, with a yoke upon their necks? — But what are you doing to prepare them for the rights and privileges which your sons so freely enjoy and so exultingly describe? Why; you keep them under the crushing force of iron laws and barbarous usages, which are adapted and designed to prevent them from escaping from the ignorance and degradation, which, you say, unfit them for freedom! When, at this rate, and under such influences, will they be prepared to walk at large?

But you dare not "let them go;" *they would hurt themselves and injure everybody else!* For what? What would drive them to those dreadful excesses, which you so pathetically describe? They love you now, you affirm, though you have robbed them of their dearest rights; but if you should turn around, and treat them like men; — yielding them their rights with a hearty good-will; — why, they would be sure to hate you! A conclusion too glaringly absurd to need refutation.

"But they would be unable to take care of themselves." Their brethren, even in Virginia, who have escaped from servitude, you fear would, if let alone, take care of themselves — *as special pains are taken to depress their spirits and cripple their efforts, TO PREVENT THEM FROM DOING SO.* What would you think of a community, which should do everything in its power to discourage the enterprise and embarrass the industry of its poor; and then justify itself for putting them under hard measures, by the pretence, that such people cannot take care of themselves. This is covering cruelty with hypocrisy. — You have work enough now for your slaves, which they perform under the influence of motives, which are adapted to depress their feelings and cripple their energies. Would they not, with higher motives, *perform the same work as well?* Give them wages instead of stripes, and see.

"The laws are in the way of emancipation." What have you done to get such laws repealed? Nay; I have heard you say strong things in their favor. Such laws, you said, are necessary and useful. How very convenient, to support laws which justify your crimes! — And then, do the laws oblige you to go to New York to hunt up and drag away the poor fugitives, who had escaped from your iron grasp? If you were not a tyrant, heartily in favor of oppression, you would let him alone. An honest man would sooner die, than obey a law, which required him to rob his brethren of their rights. Such laws are the grossest form, which human wickedness can take; if we except the

blasphemy, by which modern Baalams try to force God himself to speak in favor of such bloody legislation.

Ah, my friend; you cannot justify yourself in doing to others, what you would rather be crucified than have them do to you. Why not let go of your brother's throat? If you hold him fast, he may hurt you amidst the hard struggles by which he may try to get away. Prompt and hearty restitution may save you. Nothing else will do. You have hot iron in your hand. You cannot "let go," too soon. If you choose to hold on to your usurped authority, you will be sorry for your folly. But when God shall visit your iniquity upon your head, you shall not say, *you were never warned.*

Do the slaves desire their freedom? There are in the city of Cincinnati 476 colored persons who have paid more than TWO HUNDRED THOUSAND DOLLARS for their liberty. (\$215,522.) And yet it is sometimes said, "They would n't take their freedom if their masters would give it to them." Will Yankees believe it?

YE WHO HAVE PENS PREPARE TO USE THEM NOW.

We feel very grateful to the few correspondents who have so kindly assisted us in preparing the matter for this number of the Almanac. They will not fail of their reward. We would respectfully suggest to the multitude of anti-slavery writers, who have shown their ability in the use of their pens, that there is probably no way in which they can accomplish more in the cause of human rights by the same amount of labor, than in writing for this Almanac. We wish to have a great variety of articles, to give life and spirit to the ensuing numbers. To those who write poetry, we would recommend the article on page 40 as a model. It combines simplicity, brevity, perspicuity and unity.

We have not the vanity to recommend any of our prose articles as models, but we must be permitted to offer a few hints to writers of prose.

1. Do not write unless you have clear, distinct and vivid impressions of the subject you intend to treat upon.
2. Use plain, direct and forcible language, so as to convey your ideas distinctly to the minds of your readers.
3. Carefully avoid all expletives, and superfluous words and phrases.
4. Articles for the Almanac MUST be SHORT. If you have much to say, divide it into several short articles, but do not expect that we can insert a long one.

Mathematicians, who have leisure, can furnish us with a series of interesting population tables, founded on a comparison of the census of 1820 with that of 1830, exhibiting the number of slaves, free colored persons, and whites, in the several slave-holding states, for the years 1840, '50 '69, '70, &c. Facts, anecdotes, statistics, remarkable events, etcætera, connected with the subject of slavery, will be very acceptable.

Correspondents can, if they please, forward their articles to us without taxing us with postage. The price of the Almanac is so very low that we cannot afford to pay any extra expense. When merchants or others are coming to Boston, hand your communications to them, directed "Webster & Southard, 9, Cornhill, Boston." If they are left at No. 144, Nassau st. N. Y. in care of R. G. Williams, or at the office of the Herald of Freedom, Concord, N. H. we can obtain them from either of those places.

LIST OF ANTI-SLAVERY SOCIETIES.

We have devoted much time and labor to the preparation of this list, and still it is imperfect and probably incorrect. Those who are aware of the difficulties of such an undertaking, will readily excuse our errors, — to others it would be in vain for us to attempt an explanation. We thank those who have sent us information respecting the societies with which they are connected, and regret that we have not room to refer to any of them more particularly.

<i>Name and Place</i>	<i>President</i>	<i>Secretary</i>	<i>Date</i>	<i>No.</i>
American	Arthur Tappan	Elizur Wright jr	Dec 1833	
Addison co Vt	Hon Joel Doolittle	Oliver Johnson	July 1835	
Angusta Me		Richard H Vose		50
Allegany co N Y				
Amesbury Mills Ms	Jonathan A Sargent	James Rowell	Dec 1833	50
“ “ Female	Mrs Helen Howarth	Miss Betsey Lincoln	Dec 1833	70
Attleborough Ms	Phineas Savery	Nathaniel Wright		
Andover Ms [co O	Shipley W Wilson	R Reed	Jan 1835	50
Austinburg Ashtabula	Nathaniel Austin	Henry Cowles		
Ashtabula co O	Amos Fish	Henry Cowles		
Auburn Theo Sem N Y	Charles Wiley	John J Keep		
Ashburnham Ms	Wm J Lawson	Gilman Jones	Nov 1834	59
Albany N Y			May 1835	200
Andover Vt			July 1835	
Adams & Brown cos O		John C Poage	Sep 1833	
Batavia Georgia co O				
Bath Me	Samuel Jackson	Nathaniel Swazey	Mar 1833	
Barnet Vt				
Boscawen N H (E par)	Samuel Wood D D	Abraham Robertson	Jun 1835	
Bennington Vt	Stephen Hinsdill	James Ballard	July 1835	140
Brooklyn Ct	Abijah Bigelow	Herbert Williams	Mar 1835	
“ “ Female	Lucy B Williams	Frances M B Burleigh		
Bridgeton Me				
Buffalo N Y	Daniel Bowen	E A Marsh		
Boonton N J	Daniel H Stanton	John Grimes		
Bangor Me	S L Pomroy			
Barrington R I				
Boxborough Ms	Dea Paul Hayward	Samuel Hayward	Jun 1835	60
“ “ Female	Mrs Paul Hayward	Mrs Eben'r Hayward	Jun 1835	100
Buckland Ms				
Brunswick Me		George E Adams		
Boston Young Men's	Joshua V Himes	William S Porter	Aug 1833	150
Boston Female	Miss Mary Parker	Melania Ammidon	Dec 1833	250
Bowdoin st Boston	Joseph Tillson	William H Hayward	Nov 1831	35
Bennington Vt				
Bristol Vt			Mar 1834	
Bloomfield & Milburn				
Barnstable Ms [Me	Zaccheus Hamlin	Rev D Chessman	Feb 1835	109
Brandon Vt			Apr 1834	
Cabot Vt	Samuel Osgood	Milton Fisher		
Canaan N H	Col Isaac Towle	Hubbard Harris	Apr 1835	70
Clarkson A S S Pa	Lindley Coates	Eli Hambleton	Dec 1832	60
Craftsbury Vt [N Y	Col French	Cooke		
Chatham st Chapel Fem	Mrs Green	Miss Dorcas Bell		
Cleveland O	John M Sterling			
Coventry R I [O	Peleg Clark	Wm Henry Anthony		
Columbian & Fairfield	Joseph Woods	Lot Holmes		
Cambridge Ms		Professor Follen		
Concord N H	Edmund Worth	John Farmer		
“ “ Female	Mrs George Kent	Mary Clark		
Cuba N Y	Kendall Wilder			
Chillicothe O	Clayborn Yancey	John N Templeton		
Cumberland R I				
Campton N H				
Champlain N Y		J Churchill		
Circleville O				

Cumberland County Me	Gen James Appleton	Prof W Smyth		
Chester Geauga co O				
Catskill N Y	Ezra Hawley	Charles Sturtevant	May 1835	
Cornwall Vt			Jun 1833	
Chester Vt			July 1834	
Cazenovia N Y			Apr 1835	
Danville Vt	Isaac D Newell	Samuel Collins		
Dorchester Ms	Samuel Mullikin	Rev David Sanford	May 1835	186
Dunbarton N H	Dr Harris	Rev Mr Putnam		
Dover N H			Feb 1835	
" Female			Feb 1835	400
Essex County Ms	Gardner B Perry	Thomas Spencer	Jun 1834	
Essex st Boston	Sidney Allen	John A. Allen	May 1835	50
Enosburg Vt				
Foxborough Ms	Willard Peirce	Otis Hodges		
Franklin N Y	W Hines Esq	Joseph H Merrick		
Franklin Ms [co O	Dr Nathaniel Miller	Milton M Fisher		
Farmington Trumbull	Daniel Miller			
Farmington Me	Rev Isaac Rogers	John Titcomb		
Farmington N Y	Asa B Smith	J C Hathaway		
Farmington Mich	George Hornell	Wm E Prier		
Fall River Ms	Nathaniel B Borden	A Brownson	July 1834	112
Fairhaven Me			Apr 1835	
Ferrisburg & vic Vt	Martin Stoddard	Rowland T Robinson		
Fayston Vt				
Fairfield Vt				
Fairfax Vt				
Freetown Ms			July 1833	
Goffstown N H	Jonathan Aiken	David A Bunten		170
Greenbush N Y			Apr 1835	70
Gardiner Me	T E Glazier	Joel Cowee	Feb 1835	50
Geneva N Y (colored)				
Anti-Colonization Soc	Anthony Freeman	Ephraim Murray		
Gustavus Trumbull co O		G Hezlip	Sep 1833	
Groton Ms	Dr A Farnsworth			
Great Falls N H			Jan 1835	
Granville Vt			Jan 1835	
Genesee County N Y			May 1835	
Georgia Vt				
Holden Ms	Rev George Waters	Charles White	Apr 1834	210
Hanover Ms			Jun 1835	65
Harwich Ms			July 1835	
Haverhill Ms	Hon Gilman Parker	John G Whittier		
" Female	Mrs R Longley	Miss E H Whittier		
Henniker N H				
Hebron Me			May 1835	
Hudson Portage co O		Dea Asabel Kilborn		30
Harrisville Harison co O		Samuel Lewis		
Hallowell Me	Ebenezer Dole	Geo Shepard	Oct 1833	
Hudson N Y Female	Mary Paddock	Ann Marriot jr		
Hamilton N Y	Zebulon Weaver	Thomas Potheary		
Hancock Vt			Jan 1835	
Holliston Ms	Elijah Demond	Bucklin Fitts	July 1833	80
Jamaica Vt	P B Fisk	Joel Holton	Apr 1833	
Jericho Vt			Nov 1834	
Kingston Ms	Rev A Jackson	Matthew S Cushman	Nov 1834	
Kentucky State	Prof J M Buchanan	Luke Munsell	Mar 1835	
Lowell Ms	Asa Rand	Wm Twining	Mar 1834	75
" Female	Mrs Twining	Mrs Mary H Safford	Dec 1834	1000
Lynn Ms	Jonathan Buffum Esq	Edward S Davis		
" Female	Mrs. Alonzo Lewis	Anna Purinton	May 1835	90
Leyden N Y	John Fisk	Ezra Cortin		
Lenawe County Mich	Darius Comstock	Thomas Chandler		
Lexington O (colored)	Job Pears	Jonas Crosby		
Limington Me	Lewis Whitney	Joseph Brackett	Mar 1835	98
Lorain co O	Rev John Monteith	Albert A Bliss		
Loudon N H [duce	William Chamberlain	James B Abbott	May 1835	
Monkton Vt Free Pro-				
Monroe County N Y	Elder Enoch Galusha	W W Reid		

Middlebury Vt	Joel Doolittle	Oliver Johnson	Jun 1835	
Middleboro Ms	Horatio G Wood	Nath'l A Eddy	Dec 1834	37
Middletown Ct	G F Parkis	E A Stillman		
" Fem (colored)	Mrs Nancy Beman	Mrs Clarissa M Beman		
Miami Univ'y Oxford O		H C Howells	July 1834	
Muskingum County O		J S Keguin		
Milbury Ms		Charles Olcott Esq		
Medina O		Wm Twining		
Middlesex County Ms	Sewall Harding	George G Adams	Oct 1831	
Maine State	Samuel Pond	Samuel J May	Jan 1832	
Massachusetts State	Joseph Southwick	John D Elliott		
Mahoming Stark co O		Rev C L Carey	May 1834	
Mount Desert Me	Samuel Milliken		Apr 1835	
Morrisville N Y		Mrs Hezekiah Sturges		
Muskingum co Female	Mrs Horace Nye	Edward J Pompey		
Nantucket Ms (colored)	William Harris	Wm Griffith		
New Garden O	Joseph A Dugdale	Phineas Crandall	Apr 1834	110
Newburyport & vic Ms	Amos Pettingill	Miss Susan Wood	May 1834	120
" Female	Mrs Jane Hervey	John Burrage		
New Bedford Ms	William Rotch Jr	Charles W Denison	Oct 1833	
New York City	Jarvis Hanks	J F Robinson	May 1834	
New York Young Men	Dr Abraham L Cox	Mrs A L Cox		
New York Female	Mrs E B Falconer	A B Ray		
Newark N J (color'd)	Henry Drayton	J E P Dean Esq	Jun 1833	
New Haven Ct	Dr Ives	Alpheus Kingsley		
Norwich & vic Ct		F M Caulkins		
" Female				
New Rowley Ms [N H				
New Hampton The Sem	John G Richardson	Edwin R Reynolds	Aug 1834	30
New Sharon Me	John A Vinton	Samuel Mason		
Nelson Portage co O	Rev B Fenn	Stephen Baldwin		
New Hartford N Y	Dr U H Kellogg			
North Yarmouth Me			Dec 1834	40
New Lisbon O				
New Hampshire State	Rev David Root	John Farmer	Nov 1834	
New England Wesleyan	Shipley W Wilson	Phineas Crandall	Jun 1835	70
Oneida County N Y	Benjamin P Johnson	Pelathiah Rawson	May 1835	
Oneida Institute N Y	Isaac S Platt	A Judson	July 1833	90
Old Colony Plym co Ms	Rev John Allen	Geo Russell		
Ohio State	Hon L King	A A Guthrie	Apr 1835	
Orwell Vt				
Providence R. I.	Josiah Cady	Benj L Farnsworth	Jun 1833	110
" Female	Mrs. Lucy Blain	Miss Hannah Farnum	Apr 1835	101
" Juvenile Female	Sarah Miller	Almira Bolles	Dec 1834	35
Pickaway County O	Dr W N Lnekey	J B Finley	Mar 1835	
Portland Me	Samuel Fessedden	P H Greenleaf	Mar 1833	40
Portland Young Men	George Ropes	James F Otis	Oct 1834	100
Portland Female	Mrs King Porter	Mrs Miriam Hussey	Apr 1834	80
Plymouth N H	Wm Webster	N P Rogers		
" Female	Mrs A Cummings	Mrs N P Rogers	Feb 1834	102
Philadelplia Pa	David Paul Brown	Benjamin S Jones	1834	80
Philad'a Pa Young Men	Wm H Scott	Wm Greaves	May 1835	125
Philadelphia Female	Esther Moore	Lucretia Mott	Dec 1833	80
Pawtucket R I	Dea Remember Kent	Ray Potter	Dec 1833	
Plainfield & vic Ct	Rinaldo Burleigh		Aug 1834	
Peacham Vt	Jesse Merrill Esq	Dr Zebina Panghorn	Aug 1833	
Plymouth Female Ms				
Pittsburg Pa [R I	Rev Robert Bruce	Rev Samuel Williams		
Phoenix & Arkwright				
Paint Valley O	Thomas Rogers	James H Dickey	May 1833	4000
Putnam County Ill	Samuel D Laughlin	George B Willis		
Pomf. et Ct				
Portage County O	Greenburg Keen	James S Carpenter		
Poughkeepsie N Y				
Peru & Chesterfield N Y	Samuel Keese	Thomas B Watson	Mar 1835	450
Peterboro N Y				
Plymouth County Ms	J Allen	George Russell	July 1834	
Perry Genesee co N Y	Jabez Ward	Josiah Andrews		
Pine st Boston	Charles Drew	Charles C Barry	Jun 1834	30

Randolph Portage co O	Lot B Coe	Seymour W Coe		
Reading Ms	Dea Caleb Wakefield	Wm Wakefield jr	Mar 1833	
" Female	Mrs Eunice Pickett	Mrs C Pendexter	Mar 1833	
Rochester city N Y	Lindley M Moore	G A Avery	Nov 1833	
" Female (colored)				
Rock Creek Tenn	James Kennedy	Allen Leeper	Jun 1835	9
Rome Oneida co N Y	Oliver C Grosvenor	Benjamin P Johnson	July 1834	184
Ryegate & Barnet				
Richland Oswego co NY	A H Stevens			
Ripley Brown co O	Hon Alex Campbell			
Rutland Vt				
Rupert Vt		A Johnson	Feb 1834	
Rochester Vt			Jan 1835	
Sanbornton N H				
Sandwich Ms [Vt	Joseph Mash	Josiah Gifford		
Starksboro' & Lincoln	Nathan Page	Jonathan Batty	May 1834	132
Salem & vic Ms	C P Grosvenor	Geo B Cheever	Jan 1834	479
" Female	Mrs C P Grosvenor	Miss L L Dodge		153
South Reading Ms	Dea Jacob Eaton	Jeremiah Chaplain	Apr 1834	120
Shushan Washington co	Bethuel Church Jr	Daniel Valentine jr		
Scipio N Y [N Y		Enoch Honeywell		
Smithfield & vic N Y	Rev S T Mills	Colquhoun Grant	Dec 1834	
Scituate Ms	Rev Edward Seagrave	Jacob Vinal		
Sudbury Ms Female	Mrs Ruth Smith	Miss Mary Rice		
Sherburne N Y	John Harrington Jr	J Copeland		100
" Female	Mrs C Lee	Mrs H Avery	Apr 1835	234
Shoreham Vt				
Tallmadge Portage co O	Norman Sackett	Elizur Wright	Apr 1833	
Taunton Ms	William Reed	Hodges Reed	May 1835	100
Turin N Y	H Page Esq	Wm White		
Turner Me				90
Troy N Y	John P Cushman Esq	William Yates	Apr 1835	150
" Female				
Uxbridge Ms	Effingham L Capron	Richard Battey	Mar 1834	310
Utica N Y	Alvan Stewart Esq			
" Juvenile Male			Apr 1833	933 societies reported.
" Juvenile Female			Apr 1833	In 23 societies there are 1901 members. Average No.
Vermont State	John Ide Waterbury	Orson S Murry Orwell	May 1834	191. If the remaining 501 societies average 100, the whole number is 32121.
Vernon Trumbull co O				
Vienna Trumbull co O		Festus Reed		
Vassalborough Me				
Waitesfield Vt	Col Orson Skinner	Ithamar Smith		
Walden Vt				
Wallingford Vt				
Westford Vt			Nov 1834	
Weybridge Vt			Mar 1834	
Whiting Vt			Apr 1834	
Waltham Ms	Dr George Mansfield	Geo A Williams		
Weston Ms	Jatham Haven	Lewis Gourgas		
Wrentham Ms	George Hawes	Joseph B Gerauld		
Woburn Ms	Rev Luther Wright	Henry A Woodman	Nov 1834	
Windham N H	David Cambell	Daniel L Simpson		
Windham County Ct	Nicholas Branch	Thomas Huntington	May 1834	
Western Reserve O	Elizur Wright	Rev John Monteith	Aug 1833	
Western Reserve Coll	F W Upson			
Windham Portage co O	Rev Wm Hanford			
Waterville Me	Eliphalet Gow	George L Le Row		
Winthrop Me	David Thurston	Stephen Sewall Esq	Mar 1834	
Weld Oxford co Me	Dr Lafayette Perkins	Jacob Abbott Esq		
Whitesboro N Y Fem	Mrs Dea Holbrook	Miss Berry		
Wethersfield N Y	Abel W Potter	Morris Sutherland		
Washington Wash'n co	Joseph Henderson	Robert F Biddle		
Whippauy N J [Pa	Rev Mr Burch	Rev W Newell		
Whitestown N Y	Benjamin S Walcott	Rev L H Loss		
Worcester Ms	Alpheus Merrifield	John R Morse	Mar 1835	
Weare N H	Mr Breed	Moses A Cortland	Mar 1835	
Wesleyan	Geo Storrs Conc'd N H	Nath'l Dunn N Y City	May 1835	
Wesleyan N Y		M Floy		
Windsor N Y				

Many of the numbers given above are those which were reported when the societies were formed. There are many abolitionists who are not members of societies.

ANTI-SLAVERY PUBLICATIONS.

[Most of these are to be had at the office of the A. A. S. S. 144, Nassau st. N. Y.; at the A. S. Office, 46, Washington st. Boston, and many of them at the office of the Herald of Freedom, Concord, N. H.]

The Oasis, by Mrs. D. L. Child, of Boston,	\$1 00
An Appeal in favor of that class of Americans called Africans,	50
Bourne's Picture of Slavery in the United States,	50
Phelps' Lectures on Slavery,	50
Rankin's Letters on Slavery in the U. S.	25
Clarkson's History of the abolition of the African slave-trade.	38
Paxton's Letters on Slavery,	56
The Testimony of God against Slavery,	38

Anti-Slavery Reporter. First and second Annual Reports of the A. A. S. Soc. Address of the N. Y. Young Men's A. S. Soc. The Maryland Scheme. Man-stealing and slavery denounced by the Presbyterian and Methodist churches. Letter of H. B. Stanton; Speech of James A. Thome, and a Letter of Dr. S. H. Cox. First Annual Report of the N. E. A. S. Soc. Second do. Report of N. E. A. S. Convention. "Extinguisher" extinguished. Wright's sin of Slavery. Shield of Slavery. Picture of a slave in chains, with the Negro's Complaint, in poetry. Our countrymen in chains, with poetry, by J. G. Whit-
 tier, Esq. Mirror of Slavery. Abolitionist. Declaration of the Philadelphia Convention. Birney's Letter on Colonization. Birney's Letter to the Churches. British opinions of the Am. Col. Soc. Examination of Thomas C. Brown, a colored man from Liberia. A brief Review of the First Annual Report of the American Anti-Slavery Society, by David M. Reese, M. D. of New York, Dissected by Martin Mar, Quack M. D. The Injustice and Impolicy of the Slave-trade, illustrated in a Sermon by Rev. Jonathan Edwards, D. D. Address before the Anti-Slavery Society of Salem, Mass. by Rev. C. P. Grosvenor. Address to the People of Color in the City of New York. By members of the Executive Committee of the Am. Anti-Slavery Society. The Wesleyan Extra, a Tract of 24 pages, containing Wesley's Thoughts upon Slavery, published in the year 1774. A statement of the reasons which induced the Students of Lane Seminary to dissolve their connection with that Institution — Emancipator Extra. Anti-Slavery Record. Published monthly by the Am. Anti-Slavery Soc. The Slave's Friend, for children.

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The following are not published by the A. A. S. S.

LIBERATOR, 31, Cornhill, Boston. Weekly. Garrison & Knapp. \$2 per annum in advance. HERALD OF FREEDOM, Concord, N. H. Semi-monthly. Joseph H. Kimball Editor. \$1 per ann. in adv.

PHILANTHROPIST, and Advocate of Emancipation. Danville Ky. Weekly. James G. Birney Editor. \$2 per annum in advance.

